

# ADVENT HARBINGER

## AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

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their disobedience would be immediately followed by a state of death and misery, entailed upon themselves and all their posterity. Thus, infidelity brought on the ruin of the whole world, and afterwards the tremendous catastrophe of the deluge, the overthrow of Sodom and Gomorrah, the apostacy of the heathen nations, and all the calamities inflicted upon the house of Israel, from the time of their departure out of Egypt, through all the succeeding periods of their eventful history, to the present day. To this cause is to be traced, principally, the schism and captivity of the ten tribes; the destruction of Jerusalem by Nebuchadnezzar, and captivity of Judah in Babylon; the dissolution of their civil and ecclesiastical policy, and all the slaughters, massacres, famines, and unparalleled horrors of their last siege. Hence their dispersion in infamy and in bondage, as witnesses to the truth of Christianity to all nations among whom they are scattered, and to warn them lest they fall after the same example of unbelief. Hence also, their judicial blindness and hardness of heart, and all the sufferings of their long and painful captivity.

Soon after the establishment of Christianity, the monster Infidelity, or Atheism, reared his impious head in the very bosom of the Christian church, denying the Father, and the Son, and the only true God, and Jesus Christ, whom He hath sent, and is branded, by the apostle John, with the name of Antichrist. It was foretold, in Daniel's last vision, that when the reign of Papal superstition was hastening to its fall, an Atheistical power should arise among the Papal kingdoms, spread ruin and desolation all around, which should endure only for a short time; and that learned commentator, Mr. Faber,\* has clearly proved that this can be no other than Atheistical France. Modern Infidelity, indeed, sprung up at the dawn of the Reformation, and was the filthy spawn of the Mother of Harlots, and destined to be the terrible scourge of its dissolute parent. But as the commencement of prophetic eras is dated from the acts, not of individuals, but of states and civil governments, the predicted reign of Infidelity commenced, when a whole nation, for the first time since nations existed in the world, declared itself atheistical; and, having denounced Jesus Christ as an impostor, and Christianity as a fable, passed a decree that the national faith of France consisted only of two articles; that God is nature, and that there is no other God, except, indeed, the imaginary gods of the Atheistical government; and that death is an eternal sleep. The reign of Antichrist, in his full development, and his most detestable and portentous form, began his dreadful but comparatively short lived reign, as the last scourge in the hands of the Almighty.

From that period, the poison of Infidelity was circulated through the Papal kingdoms, with the force and rapidity of lightning. And from that time, also, Infidelity and Popery have been joined hand-in-hand, and confederate against all the existing establishments of the British empire. The continental nations, to this day, exhibit one black and putrid mass of the abominations of Popery, mingling with the blasphemies of Atheism. Nor has our beloved country escaped the pestilential contagion. Infidelity infects the bar, the army, the navy, the senate, the

cabinet, the church, universities, colleges, the departments of science, literature, philosophy, medicine, legislation, and even theology. The press groans under it. 'The lurking poison of unbelief,' says Paley, in his Moral Philosophy, 'is served up in every shape, that is likely to allure, surprise, or beguile, the imagination; in a fable, a tale, a novel, a poem; in interspersed and broken hints; remote and oblique surmises; in books of travels, of philosophy, of natural history; in a word, in any form rather than that of a professed and regular disquisition.' Since Paley wrote his Moral Philosophy, the fatal poison, which is working, conjointly with other causes, the ruin of the empire, has increased in strength, in virulence, and in extent of influence beyond all comparison. It has descended from the highest, through the middling, down to the very lowest orders of the community. Isaiah's description of the body politic of the Jewish nation, is here fearfully exemplified:—'The whole head is sick, the whole heart is faint; from the soles of the feet, to the crown of the head, there is no soundness; nothing but wounds, and bruises, and putrifying sores.' Are not these indications of approaching dissolution? Infidelity appears in some, open and avowed, with unblushing effrontery, defying the God of heaven, and threatening all existing establishments; in others, it is disguised and concealed, but not so as not to be sufficiently visible in its effects; in some, it is speculative and practical infidelity, unmasked; in others it is the unbelief of the heart, easily discernable in its pernicious fruits in the life and manners; it is found in the Churchman and Dissenter; in persons of moral decency, and open profligacy.

It is embodied in three forms, or three negative positions, all of which shake the foundations of revelation, and close up the heart against the administration of Christianity. These are, *first*, a denial of the attribute of divine justice, consequently of the atonement of the Son of God, and the Scripture doctrine of future punishments; *secondly*, in a denial of the superior excellence, not only of Protestantism over Popery, but even of Christianity over Mahomedanism, Hindooism, and any other religion, that tends to secure the ends of civil government: hence, it is often said, that all religions are equally good; and *finally*, in a denial of the responsibility of man, for what he believes, even to the God who made him; as if the creature had a right to think against his Creator. If these negative positions be admitted, what becomes of the authority, the doctrines, the promises, the admonitions, the denunciations and all the sanctions of the word of God? Moses and the Prophets, Jesus and his Apostles, were all impostors, and Christianity itself a cunningly or clumsily devised fable. And yet many cherish and avow these infidel sentiments, or sentiments like these, who speak favorably of Christianity, who attend places of Christian worship, both within and without the pale of the established church, and who would feel themselves insulted and scandalized if charged with Infidelity.

The charge, however is too just. Infidelity is marked upon their brow, intermingled with their intellectual and moral system, and oozes out in their language and conversation, in their habits and general conduct. And when we consider Paul's definition of the faith, to which the promise of eternal life is annexed, in the twelfth chapter of his epistle to the Hebrews,—

that faith is the demonstration of things not seen, and a substantial impression upon the heart of the reality of the things hoped for; that it renders distant and invisible things, as influential upon the heart and conduct as though they were present and visible; and when we contemplate the wonderful effects of this heavenly principle, as exemplified in the ancient church, and described by the Apostle in the subsequent part of the chapter; and when we farther compare these effects with the present state of the church and the world, we may well ask, if the Son of Man should even now come, would he find faith on the earth.

Infidelity is absolutely inexcusable; all its strongest arguments, and impertinent cavils, have been triumphantly refuted on the arena of controversy; all its malignant and insidious sophistries have been detected, and exposed past recovery, a thousand times; and all its advocates, of every class, have been baffled, confounded, and overwhelmed. Let the candid inquirer read the writings of such men as Paley, Leslie, Berkeley, Fuller, Chalmers, Forbes, and others, with that attention which the immense importance of the subject demands, and I will safely leave him to form his judgment. No man ever yet sat down seriously to investigate the evidences of Christianity, with any degree of attention, and only a moderate share of candor, who did not rise from the investigation with a full conviction of its divine original; and no man ever rejected the gospel, who had not a wicked reason for it, worthy, in the righteous judgment of God, of everlasting condemnation; which fully justifies the awful sanction by which its claims are guarded and enforced: 'He that believeth not shall be damned.' Unbelief, or a rejection of the Son of God, is less excusable in professed Christians now, than it was in the Jews, who persecuted and nailed him to the cross. For then he appeared as a man of sorrows; he veiled his glory in a form so lowly, as to disappoint all the fond expectations, which they had long cherished, of the temporal grandeur of the Messiah. And with respect to the multitude and even the heads of the nation, what they did against Christ was through ignorance; for had they known, they would not have crucified the Lord of Glory; their ignorance, indeed, was wilful, and therefore wrath came upon them to the uttermost, [or to the end, 1 Thess. ii. 16.] But unbelievers in our day, that is, all who do not receive the Lord Jesus, as of God made unto them wisdom, righteousness, sanctification, and redemption, reject him in his glory and majesty, though exalted to be a Prince and a Savior; and many who refuse to make a profession of the Christian faith, do it knowingly, and against a rational conviction that he is both Lord and Christ. They are orthodox in the head, and infidel at heart. Nor has the avowed Infidel, who scorns the very profession of the Christian name, the shadow of an apology for his unbelief or his conduct. For, not to mention the internal evidences of Christianity, bearing the seal and impress of divine authority legibly impressed on every page, he has in his possession, not only the most unexceptionable testimony to the truth of what is related in the gospel history, but proofs, many and incontrovertible, which could not be known to any who believed in the Son of God, while he was in this world; as, for instance, in the literal accomplishment of many illustrious prophecies; in the propagation of

### Destinies of the British Empire.

BY WILLIAM THORP, ENGLAND.

Continued.

'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'

In the last lecture, when inquiring into the religious and the moral character of Great Britain, our attention was fixed on the British possessions in the East Indies, and on the melancholy scenes even now exhibiting in that immense portion of the British Empire.

But, without further introduction, let us return to our native shores, and seriously consider the awful prevalence of Infidelity in our country. Infidelity is the highest insult that man can offer to his Creator: for he that believeth not God, hath made him a liar. This sin existed from the beginning, and was a principal ingredient in the original transgression: our first parents did not believe the Divine threatening.—'In the day that ye eat thereof, ye shall surely die.' They did not believe that the threatened penalty would be carried into execution, or that

\*See Mr. Faber's 'Commentary upon Daniel's Last Vision.'

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the gospel through the whole extent of the old Roman empire, by the feeblest instruments, in direct opposition to the most formidable obstacles, insuperable to human wisdom or power, and with a rapidity never before nor since exemplified, in any conquest, attended with the confused noise of the warrior, and with garments rolled in blood; in the destruction of the temple, and the city of Jerusalem; in the dreadful and unparalleled calamities which befel the Jewish nation, during their lost siege; in their dispersion through the world, and their miraculous preservation as a distinct people, from all the nations among whom they are scattered; in the downfall of the old Roman empire, and its partition into ten kingdoms; and in the rise, the progress, and the begun overthrow of the Mahomedan imposture, and the Papal domination; all which events were distinctly foretold, and exactly accomplished. Infidelity is not only inexcusable, but a sin of peculiar aggravation.

The great object of the inspired writer of the Epistle to the Hebrews, was to illustrate the malignant nature, and ruinous tendency of unbelief, either in individuals or nations; and thus to warn his countrymen of the calamities with which they were going to be visited, for their rejection of the Son of God. This he does by various arguments, drawn from the superiority of the Christian, to the Mosaic economy; from the divine majesty of the founder of Christianity, as the brightness of uncreated glory, the Creator, and Preserver of the universe, the Lord of angels, and the object of their worship; from his unparalleled condescension and love, in assuming the nature of man, that in that nature he might make reconciliation for man's iniquity; from the dignity of his mediatorial character, as the great Prophet of the Church, by whom God hath spoken to us, in these latter days; as the King of Zion, the scepter of whose kingdom is a right scepter, and whose throne shall stand forever and ever, as the High Priest of the heavenly sanctuary, who is consecrated a priest forever, after the order of Melchizedek; from his superiority to Moses, to Joshua, and every other messenger from heaven, however exalted, whether human or angelic; and, especially, from the transcendent superiority of his priesthood to the priesthood of Aaron, and all his successors; upon this branch of the subject, he leads us among the altars, priests, sacrifices, and all the ritual observances of that magnificent economy, showing that it was preparatory to a more glorious dispensation. These statements contain a very condensed epitome of this wonderful epistle, of which Luther said, that it is of the same importance to the Christian church, that the sun is to the world. By these arguments, he illustrates the horrid nature, and the damning consequences of unbelief, and the inevitable and most aggravated condemnation of all unbelievers. In this fearful guilt, which has been accumulating upon her for upwards of a thousand years, Great Britain is awfully involved. Upon the same arguments he founds the following most solemn admonitions, which are no less applicable to Britain than they were to the Jews in the Apostolic age:—'Therefore, we ought to give more earnest heed to the things which we have heard, lest at any time we let them slip; for if the word spoken by angels was steadfast, and every transgression received a meet recompense of reward, how shall ye escape, if ye neglect so great salvation, which was first spoken by the Lord himself, and, afterwards, confirmed by signs, and wonders, and divers miracles, and gifts of the Holy Ghost? Take heed, therefore, brethren, lest there be in any of you an evil heart of unbelief, in apostatizing from the living God.' 'Now is the accepted time; (remember, brethren, that a vial of wrath was at this moment, hanging over the devoted city.) 'now is the day of salvation; to-day, if ye will hear his voice, harden not your hearts, lest he swear in his wrath ye shall not enter into my rest.' 'If they escaped not who refused to hearken to him that spake on earth,' (referring to the tremendous promulgation of the law from Mount Sinai,) 'how shall ye escape, if ye re-

fuse Him that now speaketh from heaven, and whose voice once shook the earth, but who hath declared that He will shake not earth only, but heaven also? Again, 'If he who despised the law of Moses died without mercy before two or three witnesses, of how much sorer punishment, suppose ye, shall they be thought worthy, who have trodden under foot the Son of God, and counted the blood of the covenant,—the blood by which he made atonement,—the blood by which he was consecrated to his office,—as a common thing, and done despite to the Spirit of Grace.' Again, we know who hath said, 'Vengeance belongs unto me, and I will repay.' Again, 'It is a fearful thing to fall into the hands of the living God.' And again, it is written, 'God shall judge his people.' This illustrious epistle was the last great alarm, struck in the ears of the Jewish nation by an offended and departing God, before he poured out his wrath in the destruction of their city and temple; and the last voice of departing, yet lingering mercy, before he closed the gates of salvation against them. May this loud alarm be heard, and this tender of mercy be received, by the whole British empire, at the present momentous crisis, before it be too late!

Every blessing which God bestows on an individual, or a nation, involves a degree of responsibility in proportion to its magnitude. Upon this principle, let us examine the guilt contracted by the British nation. Long has this country been favored with the gospel,—the richest boon which the God of heaven ever bestowed upon nations; and long has she been favored with the visible protection of a National Providence, and with a series of remarkable interposition of divine favor. Witness the early introduction of the message of salvation to our rude forefathers, in the Apostolic age, and probably by an Apostolic ministry: witness the many burning and shining lights, which burned and shone in Britain, even during the dark ages: witness our early separation from the church of Rome, (such as it was,) which was begun by the passions of a prince, who intended nothing less than the reformation in religion which followed: witness the defeat of the Spanish armada, effected almost entirely without human agency, by the winds and elements of nature; witness our deliverance, in a subsequent reign, from the attempts of a gloomy tyrant to enslave both body and mind, at the glorious Revolution of 1688,—Revolution brought to pass without the hazard of a single battle, and almost without the shedding of a drop of blood: and witness the Bill of Rights, and the Act of Settlement, by which our liberties, civil and religious, were, for the first time, enrolled in charter, and settled, as we fondly hoped, on everlasting foundations. These are bright passages in the annals of our country, on which our forefathers dwelt with fond enthusiasm, and which they often mentioned with joy and exultation, as they were accustomed to bring out their massive family plate on great festive occasions. But the formation of Bible Societies, and Missionary Societies, was reserved, by the care of Divine Providence, according to prophetic intimations, to adorn these latter days, in the closing part of the reign of George the Third.

If, unto whomsoever much is given, of them will much be required; if guilt is aggravated in proportion to the number and magnitude of the blessings perverted and abused, Britain has reason to dread the full weight of divine indignation. She is deeply implicated in the guilt of those nations, who refuse to kiss the scepter of Messiah the prince, and who he will break in pieces with a rod of iron, like a potter's vessel; in the guilt of those nations, who obey not the gospel of Christ; and whom he will destroy, with an everlasting destruction, when he shall be revealed from heaven, with all his mighty angels, in flaming fire, taking vengeance. If the sufferings inflicted on the seed of Abraham, the friend of God, for their unbelief, who are still beloved, as the apostle tells us, for their father's sake, (which is never said of the Gentiles,) were so terrible, during the last wars with the Romans

and especially during the last siege of their capital; what tremendous calamities may we not fear will be inflicted upon the Gentile nations, when God shall visit them for the same sin, for which Jerusalem was overthrown. Paul, in the eleventh chapter of his epistle to the Romans, holds out the portentous fate of the Jewish church and nation as a flaming torch, to warn the Gentile church, and all the Gentile nations, among whom the gospel is planted, lest they fall after the same fearful example of unbelief. 'If God spared not the natural branches, take heed lest he spare not thee.' 'Through unbelief they were cut off, and thou standest by faith.' God hath concluded them in unbelief, and he will conclude thee, for he will conclude all in unbelief. 'Let the Catholic Church,' says Bossuet himself a Roman Catholic, in his admirable comment on that mysterious chapter, 'let the Catholic Church, let all Christendom read this chapter, and tremble for the calamities that are coming upon them; for my own part I can never read it without trembling to the very center of my being.' Great and manifold have been the privileges of Britain, and great and manifold are the grounds of the Lord's controversy with her. While empires and continents, dense with population, into which her adventurous sons have penetrated in commercial enterprise, have been enveloped in moral darkness, more palpable than the darkness which Egypt once felt; the light of the glorious gospel has been shining upon her coasts, through the clouds of her iniquities, in noon-day brightness; but how awfully aggravated has been the criminality of all, with few exceptions, who, amidst the glory shining around them, have wilfully shut their eyes against the heavenly light. While, like Jerusalem, only a few years before the cup of trembling was put into her hand, she has been highly honored by the God of heaven, in sending her missionaries to preach the gospel, as a witness to all nations; like Jerusalem, too, she has rejected the only sacrifice for sin, refused to hearken unto him who speaketh from heaven; neglected the great salvation; trodden under foot the Son of God; counted the blood of his sacrifice and consecration a common thing; done despite to the Spirit of Grace, and thus incurred severe punishment than the despoiler of the law of Moses, who died, without mercy, before two or three witnesses.—And, O, what a load of guilt, national and individual, has been thus contracted!

### Foreign News.

#### Important from Italy.—Insurrection in Milan.

PARIS, Wednesday, Feb. 9, 5 A. M.—An insurrection broke out on the 6th in Milan. Five men have perished, but order is re-established. An Austrian proclamation announces this fact. The Milan train had not arrived on the 8th at the Swiss frontier. Further advices state that the fight had recommenced. A proclamation of Mazzini is posted up.

The London Chronicle of the 12th says, that a still later dispatch re-asserts that tranquillity was restored, that more arrests had been made and three men shot.

Kossuth had written a letter to the troops of the army, entreating them to join in the cause of liberty.

Another statement says that the Austrians in the arsenal were massacred, from which we infer the people supplied themselves with arms. The emote broke out simultaneously in three parts of the city.

GREAT EXCITEMENT ALL THROUGH ITALY.—The London Morning Advertiser says, editorially:

A distinguished Italian exile, writing us last night, expresses his conviction that it is a more serious affair than would appear from the brief notice which the telegraph gives. 'It was boldly asserted in Paris that the outbreak had been encouraged by Austrian agents, as a pretext to advance their armies further into Italy.'

The Daily News of the 11th says:

Additional particulars are looked for from Milan with deep interest, and the non-arrival of any telegraphic message is regarded by the friends of Mazzini as a favorable symptom. If the Austrians had been successful, they say, they would certainly have sent the news ere this to Paris and London.

The Journal de Debats says:

We have not received the connected details of the outburst at Milan, which appears to have been repressed with as much rapidity as energy, for it is impossible to gather either its extent or cause from the confused accounts received to-day in Paris. Private correspondence from Milan

reads it without trembling to the very center of my being. Great and manifold have been the privileges of Britain, and great and manifold are the grounds of the Lord's controversy with her. While empires and continents, dense with population, into which her adventurous sons have penetrated in commercial enterprise, have been enveloped in moral darkness, more palpable than the darkness which Egypt once felt; the light of the glorious gospel has been shining upon her coasts, through the clouds of her iniquities, in noon-day brightness; but how awfully aggravated has been the criminality of all, with few exceptions, who, amidst the glory shining around them, have wilfully shut their eyes against the heavenly light. While, like Jerusalem, only a few years before the cup of trembling was put into her hand, she has been highly honored by the God of heaven, in sending her missionaries to preach the gospel, as a witness to all nations; like Jerusalem, too, she has rejected the only sacrifice for sin, refused to hearken unto him who speaketh from heaven; neglected the great salvation; trodden under foot the Son of God; counted the blood of his sacrifice and consecration a common thing; done despite to the Spirit of Grace, and thus incurred severe punishment than the despoiler of the law of Moses, who died, without mercy, before two or three witnesses.—And, O, what a load of guilt, national and individual, has been thus contracted!

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the sufferings of the country have changed even children into heroes.

No nation yet rewarded its brave sons so liberally as the Hungarian nation will reward hers. After the victory, the State property shall be distributed among the army, and the families of the victims of patriotism; but the coward and traitor shall die.

And I, therefore, make it known to you, soldiers, in the name of the nation, that whoever brings you this, my order, is expressly sent to you, that he may report to me the favorers of liberty in the army stationed in Italy, and that he may tell you in my name how you should organize yourselves.

Accept the instructions that are forwarded to you by the nation, through me, and follow them. Let it be so in every town and district of our own country, and everywhere.

Brave ones! The Honved and the Hussars have covered with glory the name of our nation. The world looks upon the Hungarian flag as the banner of liberty. We will preserve that glory, and satisfy that expectation.

It is principally on you that the eyes of the world are turned, for your number is great.—The arms are in your hands; a generous blood in your veins; the love of the country, and the thirst of vengeance on her executioners, is in your breasts. Your task is glorious and easy; for you are among a nation which will give its own millions of combatants against Austria.

From Rome to the island of the Sicilians—from the Sava to the country beyond the Rhine—all the people are unanimous in a cry, joined to the clang of millions of arms—

Let God be our judge! Down with the tyrants! Long live the liberty of the people!—Long live our country!

Brave ones! By this cry your voice will be like Joshua's voice, at the bidding of which the Jericho of tyrants shall fall.

So I order in the name of the nation. Let every one obey. I will shortly be among you. Au revoir. Kossuth.

February, 1853.

MAZZINI'S PROCLAMATION.—The following proclamation was posted all over Milan, and has been spread in other parts of Italy:

Italian National Committee.

Italians! Brothers!—The mission of the National Italian Committee is ended; your mission begins. To-day the last words which we, your brothers, utter to you, is, 'Insurrection'; to-morrow, mingling with the ranks of the people, we will aid you to maintain it.

Insurrection! The moment matured, panted for three long years, has arrived. Let us seize it. Be not deceived by appearances; be not misled by the cowardly sophistries of lukewarm men. The entire surface of Europe, from Spain to our own land, from Greece to holy Poland, is a volcanic crust, beneath which sleeps a lava which will burst forth in torrents at the upheaving of Italy. Four years ago the insurrection of Sicily was followed by ten European revolutions; twenty European revolutions will follow yours—all bound by one compact, all sworn to one fraternal aim.

We have friends even in the ranks of armies who rule us; there are entire peoples whose alarm cry will answer to yours. The national democracies of Europe form one organized camp. Vanguard of the army of the people, fear no isolation. The initiative of Italy is the initiative of Europe.

Insurrection! Sacred as the thought of country that consecrates it; strong in will and in concentrated energy as its aim, which is justice, amelioration, and free fraternal life for all; let it rise and convert martyrdom into victory. The thousands of victims who have fallen with the sacred name of Italy on their lips, deserve this at our hands. Be it tremendous as the tempest on our seas. Be it obstinate, immovable as the Alps which surround you. Between the Alps and the extreme Sicilian sea are twenty-five millions of us, and a hundred thousand foreigners. It is the struggle of a moment if you do but will.

For the Italian Committee, JOSEPH MAZZINI, CESARE AGOSTINI, Secretaries.

Speaking of this highly interesting matter, and in reference to the cruelties of Austrian despotism, the London Daily News, for Feb. 10, says:

'We have now to record an outburst of insurrection in Milan. Do we not in these two facts behold cause and effect? Have not the floggings and the hangings produced their natural fruit? Is not revolt the just and natural offspring of tyranny? Is not Austrian guilt to be followed by Italian revenge? In our second edition yesterday we gave the first news of this

Insurrection! Let the word leap from city to city, from town to town, from village to village, like the electric current. Arouse, arise, awake, to the crusade fever, all you who have Italian hearts—Italian arms.

Remind the people of their unjust sufferings, their rights denied them, their ancient power, and the great future of liberty, prosperity, education, and equality—they may conquer at a bound.

Remind your women of the mothers, the sisters, the friends, who have perished in unconsoling weeping for their loved ones, imprisoned, exiled, butchered, because they had not, but desired, a country.

Remind your young minds of thought outraged and restrained, of the great traditional past of Italy, which they can continue only by action, of the absolute nothingness of the state they are now in—they, the descendants of men who have twice given civilization to Europe.

Remind the soldiers of Italy of the dishonor of a servile uniform which the foreigners deride, of the bones of their fathers left on the battle fields of Europe for the honor of Italy, of the true glory which crowns the warrior for right, for justice, for nationality.

Soldiers, women, youths, people! let us have for the moment but one heart, one thought, one desire, one cry in souls, one cry on our lips—'We will have a country; we will have an Italy and an Italy shall be.'

Attack, break at every point the long and weak line of the enemy. Prevent them from concentrating themselves by killing, or dispersing their soldiers, destroying roads and bridges.—Disorganize them by striking at their officers.—Ceaselessly pursue fugitives; be at war with the knife. Make arms of the tiles of your houses, of the stones of the streets, of the tools of your traders, of the iron of your crosses.—Spread the arms by watchfires kindled on every height. From one end of Italy to the other, let the alarm-bell of the people toll the death of the enemy.

Wherever you are victorious, move forward at once to the aid of those nearest you. Let the insurrection grow like an avalanche wherever the chance goes against it; run to the gorges, the mountains, the fortresses given by nature. Everywhere the battle will have broken out; everywhere you will find brothers, and, strengthened by the victories gained elsewhere, you will descend into the field again the day after.

One only be our flag—the flag of the nation. In pledge of our fraternal union, write on it the words, 'God and the People': they alone are powerful to conquer; they alone do not betray. It is the Republican flag which, in '48 and '49, saved the honor of Italy; it is the flag of ancient Venice; it is the flag of Rome—eternal Rome, the sacred metropolis, the temple of Italy and of the world!

Purify yourselves, fighting beneath that flag. Let the Italian people arise worthy of the God who guides them! Let woman be sacred; let age and childhood be sacred; let property be sacred. Punish the thief as an enemy. Use for insurrection the arms, powder and uniforms taken from the foreign soldiers. To arms! to arms! Our last word is the battle cry. Let the men you have chosen to lead you send forth to Europe, on the morrow, the cry of victory.

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'We have now to record an outburst of insurrection in Milan. Do we not in these two facts behold cause and effect? Have not the floggings and the hangings produced their natural fruit? Is not revolt the just and natural offspring of tyranny? Is not Austrian guilt to be followed by Italian revenge? In our second edition yesterday we gave the first news of this

fresh outbreak of popular indignation in Italy. Thanks to the extension of the electric telegraphs, the intelligence, which reached Bellinzona, on the Italian Swiss frontier, on the evening of Tuesday, was by Wednesday morning printed and in circulation in London. That dispatch was brief but impressive. The people of Milan had risen,—had attacked the Austrian troops, and had gained possession of the arsenal in that place. The city was, of course, in high fever. All routine duties had evidently been at a standstill, as is evinced by the fact that for two days the usual post had not left the city.—'The gates of Milan were shut, (says the dispatch,) and it was supposed that the insurrection which had been suppressed had recommenced.' A proclamation of Mazzini had been placarded.

Upon such laconic and vague data, no very distinct views of the result can be based; but it seems quite clear from the proclamations of Mazzini and Kossuth, that though this insurrection has, at a moment when we were assured no danger was near, burst suddenly upon Europe, it was far from unexpected by those most deeply interested in Italian affairs. It is evidently the result of preliminary organization—and viewed in this light, may be regarded as a thing far more serious than a hasty contest begotten by a casual case of special tyranny. Some time ago, our Italian correspondence made known the fact that Radetzky wished to have reinforcements from Austria; for some time, also, there has been a very general knowledge of the fact that the tyrannical King of Naples has been very uneasy lest the heir of Joachim Murat should strive to do in Italy what his cousin has succeeded in accomplishing in France. Fear of the Buonapartes is strong in the bosom of King Bomba, and has driven him for some time past to seek possession of the Pope's principality of Benevento, lest that spot should form a refuge of intrigues and conspiracies against his throne. Only yesterday the Debats says: 'The King of Naples insists more than ever upon the conclusion of the negotiations with the Pope about the cession of the principality of Benevento. There are enemies of the Bourbon dynasty in Italy, and the King fears that Benevento may become the foyer of conspiracy; hence his desire to possess himself of this territory.'

'Young Murat doubtless has his eye on Naples, and men on each side of the Alps now keenly remember how the 'Empire' of France was once linked to the 'Kingdom' of Italy. The real and active powers now in the country are wielded by the Austrians on the one hand, and the French, who hold Rome, on the other—the Italians feeling themselves to be meanwhile not only a conquered, but a deeply suffering race.—In estimating their true position, we must not forget that insurrections are not products of well governed States. The very sign of a revolt is a prima facie proof of tyranny in the rulers—a truth just now in course of painful illustration. The power of Mazzini, his co-operation with Kossuth, and the fact that the manifestoes of the Italian and Hungarian leaders were distributed and posted up under the very noses of the Austrian garrison of Milan, demonstrate the existence of a wide-spread spirit of disaffection. The movers in this affair avow their reliance upon the present union of Mazzini and Kossuth to raise what they speak of as two wings of an insurgent force against their common foe—Austria; the one acting in Italy, the other in Hungary. The belief seems to be, that if Milan could hold out against the Austrians for a few days, the whole peninsula might join the movement. Mazzini left England more than a month ago, and the friends of Italian independence remember hopefully his talents, his judgment, and his frequent successes, and doubtless pray that the present attempt may succeed. Kossuth, from a distance, speaks to the Hungarian soldiers in the Austrian service with as much confidence in their obedience to his commands as though he still held Comorn and was Dictator. This tone of confidence was probably well considered before it was decided on, and may be well adapted

for the countries and the purposes in view; but those who are but spectators of this unexpected drama will hesitate before they recognize any proof of success in one early tone of confidence. Oppressed, sanguine, clever and brave, the Italians undoubtedly are; but the quarrel they have in hand is one in which they stand against fearful odds. Wide spread sympathy will be theirs, but sympathy is not cannon. Austria has sent a large army to watch the Montenegro fight, and it may be, to take part in it. She has dangers also on the side of Hungary, and is far from prosperous on the Bourse. These things are in favor of the Italians. But then she has at her side the great despot of all, Russia, only too ready to give help, hereafter to be paid for; and, doubtless, other neighbors will not hesitate to join her, if need be, in the task of subduing a revolt, which, if at all successful, might spread into Germany with dangerous rapidity. Could France stand still while any such work was going on? Would Piedmont be secure if Italy were embroiled? These and other questions naturally arise out of the complication which must ensue, should the insurrection in Milan remain unsubdued. But if subdued, its very existence for a single day shows how well founded Mazzini's declaration is, that things as they now are, rest upon a mere crust, below which is a stream of lava. To this stream every Austrian flogging and hanging, every new victim cast into the dungeons of Lombardy or of Naples, adds fresh fire—burning it may be out of sight for a while, but certain in the end to prove its existence by insurrection, with all its attendant horrors and dismay.'

[These remarks of the London Daily News, the proclamations of Mazzini and Kossuth, and the news of this insurrection in Milan, to us are full of interest, as doubtless they will be to our readers. Though the insurrection may not become general now, yet it shows that, as Mazzini says, 'there is a volcanic crust, beneath which sleeps a lava which will burst forth in torrents at the upheaving of Italy.' And when the fearful eruption shall actually occur, and come it will, and soon, not only Italy, but Europe and the world, will feel its resistless shock and devastating fires.]

The word of prophecy, as we understand it, calls for this terrible work to begin now, or near this time. And if this insurrection should be quelled, it will be of short duration. If this is not the actual storm, it is the distant thunder that gives sure evidence that the devastating tempest is rising—or if it is not the beginning of the last political mighty earthquake that shall shake the world, it is the sure premonition that such an earthquake is sure to take place at no distant period. God will justify his word; let us believe and rejoice.]

LETTER FROM BRO. W. AND SR. M. ONLEY. BRO. MARSH.—Since Dec. 20th we have held meetings in several places. In Auburn the church desired Mary to preach, as they were disappointed in Bro. Ingmire not being there. At Port Byron we held meetings nearly two weeks. One man upwards of fifty years old, from Erie county, gave in his evidence on the side of the truth, the first time he ever heard the gospel preached as he said, and his determination is, 'I will preach it.' Amen; and one brother never could see the truth on baptism until he had heard the Word preached by Mary; praise the good Lord. We went to Owasco, and next to Waterloo. On the first day we held three meetings, and in the week evenings we also met with the people. The next first day we met with the church at Bro. Finn's settlement, and preached twice. We are now holding meetings in Newark, and have been here two weeks. We have met with some little success; one has come out on Bible truth, and others are interested in the truth. 'If the Lord will we shall leave here for Marion to-morrow.' We are determined to present the truth as far as possible to both saints and sinners. Yours, waiting for immortality only through Jesus Christ, WM. & MARY ONLEY.



## The Harbinger &amp; Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, MARCH 6, 1853.

## Donations:

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THE HARBINGER.—Many thanks are due to the friends of the paper for the deep and practical interest they have recently manifested in its prosperity. Some have paid up what they were owing for it; others have added new names to its list of subscribers; some have contributed their money to free it from embarrassment; while many have expressed their wishes that it may be continued without reducing its size, or issuing it less frequently. They have all done well, and what they have done has greatly encouraged and materially aided us in the hour of trial. If they will continue to do what they can, and others will imitate their christian example, as far as they are capable, we shall be able to continue the Harbinger weekly, at its present size.

Such are the kind assurances we have received recently from our worthy paper maker relative to what we are owing him, that we venture to say to our patrons that should not the full sum of a thousand dollars for which we have called, be raised now, we shall go on with the Harbinger as it is at present published. Could the sum of about five hundred dollars, embracing what has been received, be realized within two months from now, it will meet our present pressing demands, and it is possible it may be all we shall ever need in this way; for we have recently so curtailed our weekly expenses by our own incessant labor, by dispensing with hired help in our office and family, by striking from our books non-paying subscribers—as to give us hope, provided new subscribers shall be added in the future, as freely as they have been for a few weeks past, and old ones pay promptly, with the blessing of God—to be able to pay our debts, and continue the publication of the paper weekly at its present size. At any rate we feel disposed to try to get along as well as we can, with as little aid as possible from the benevolent by way of donations. If they will aid us now, to what we at present need, we fondly hope to be able to proceed with our labor, without appealing to them again for help.

The sum we now call for, though small, is actually necessary to meet the present debts of our office, and we know not how we can get along without it. We kindly ask our friends, who have not already taken action in this matter, if each will lend a helping hand no w, according to your several abilities. We hope you will see it duty to do so.

From the news from Milan, which we give on another page, it will be seen we are drawing very near, if we have not actually reached, the opening scene of the great and terrible conflicts of Papal Europe, during which the King of peace will come. Hence so long as a paper will be needed to give the stirring news of the day, the Harbinger weekly, in its present size will be required, and we trust its friends will see that means necessary for its continuance are promptly furnished. We evidently have but a short time to labor in our present state of trial—let us therefore, do all we can, with all we have, for the cause of truth, while the day lasts.

## THE GOSPEL.

(Continued.)

In further pursuing the investigation of this highly important subject, we will in the next place examine some of the writings of the great apostle of the Gentiles, which have a direct bearing on the question before us. His masterly epistle to the christians in Rome will first claim our attention. It will be readily admitted on all hands, we presume, that the gospel is clearly and fully taught in that epistle, for at its introduction we find this avowal: 'So as much as in me is, I am ready to preach the gospel to you that are at Rome also.'—Rom. i. 15. And in chapter fifteen, he adds—'And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.' Accordingly we find that the gospel in its fullness, was the theme of this eminent servant of Christ in all his communications, oral and written.

To present the full character of the gospel as it is given in the Book of Romans, would be a work of too great magnitude to be accomplished in this article, for it would require a volume to do it; we will therefore notice that particular feature of the gospel dwelt on by Paul in this epistle, which specially interests this present day, viz., the restoration of the natural seed of Abraham to the land of their fathers. We say with much assurance that the gracious promises of the ultimate accomplishment of this work hold a conspicuous place in the gospel as proclaimed in the Book of Romans, especially in the eleventh chapter. The stumbling and fall of literal Israel are clearly taught in this chapter, as all will see who will read it. Their partial blindness and long rejection of the gospel are also noticed. But after all this is said of them, the following good tidings are proclaimed relative to their future condition.

'For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

'And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:

'For this is my covenant unto them, when I shall take away their sins.

'As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes.

'For the gifts and calling of God are without repentance.'

On these heart cheering promises we remark—

1. That literal Israel and literal Gentiles in their national capacity, are subjects of the discourse; for this is in harmony with the principles of literal interpretation; no other view will make good sense of the passage.

2. That blindness in part would continue on Israel until the fulness of the Gentiles be come in, or until the expiration of the times of the Gentiles.

3. That when the fulness of the Gentiles shall be come in, then Israel's blindness will cease, and they will be saved or gathered to their land under the new and everlasting covenant that God will then make with them.

These points being affirmed by Paul, he proceeds to prove their correctness by a reference to the prophecy of Isaiah, thereby showing that instead of preaching a new gospel, he was only proclaiming the one that had long before been revealed to the prophets. Mark, he says, 'as it is written.'—Hence, to learn fully the character of the gospel here under consideration, we must consult those prophecies in the Old Testament to which the apostle refers. The one to which he had special reference in this case is recorded in the fifty-ninth and sixtieth chapters of Isaiah. We will give the prophecy, without observing the break between chapters, as it occurs here, in the midst of a subject as it does in many other cases in the Bible. We quote the entire prophecy that the reader may have before his eye this part of the gospel as preached by Paul to the Romans; and as you read, we would impress on your mind that the glorious things promised in this prophecy to literal Israel, the Gentiles, and Jerusalem 'the city of the Lord'—are to have their fulfillment after Israel's blindness and the termination of Gentile times. Thus Paul teaches, for he says, 'blindness in part is happened to Israel, until the fulness of the Gentiles be come in.' And what then? 'All Israel shall be saved.' How? 'As it is written.' How is it written?

'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

'As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever.

'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

'For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee.

'And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

'Lift up thine eyes round about, and see: 'all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

'Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto

thee, the forces of the Gentiles shall come unto thee.

'The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord.

'All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

'Who are these that fly as a cloud, and as the doves to their windows?

'Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

'And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee.

'Therefore, thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that thy kings may be brought.

'For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

'The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

'The sons also of them that afflicted thee shall come unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

'Whereas thou has been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

'Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob.

'For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

'Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise.

'The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

'Thy sun shall no more go down: neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

'Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

'A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.'

Let it be remembered by all that this glorious prophecy constitutes an important part of the gospel, as preached by Paul, and that he locates its fulfillment in the future, after the close of Gentile times.

This undeniable fact forever annihilates the strange hypothesis that this and similar prophecies are conditional, and would have been fulfilled, had not the Jews have rejected Christ. It has nothing to do with that rejection, but relates to a time long after it took place, and subsequent to their blindness and the Gentile times. That blindness and those times are on the very eve of their termination, and the glorious day is beginning to dawn, in which the good news long since proclaimed in this prophecy, will have a most glorious fulfillment, for the 'gifts and calling of God are without repentance,' and he will 'hasten it in his time.'

According to the predictions of this prophecy, the long absent Redeemer will come to Zion and turn away ungodliness from Jacob; a new and everlasting covenant will be made with Judah and Israel; Jerusalem, now trodden down, will arise and shine with the resplendent glory of the Lord; Gentiles and kings will behold the brightness of the restored Jerusalem's glory; that city, now a place of little or no commercial interest, will become a city of such greatness and glory above all the cities of the globe, as to have the abundance of the sea converted to it, or as the margin reads, the

'noise of the sea,' and 'wealth of the Gentiles,' shall be 'turned toward thee'; the herds, the gold and incense, and flocks of Midian and Ephah, Sheba, Kedar and Nebaioth, will be brought to that city, for offerings unto the Lord; the ships of Tarshish, or of the Mediterranean Sea, will be employed in conveying the sons of Abraham from far, with their silver and gold, to the city of promise and land of their fathers; the sons of strangers will build up her walls, and their kings shall minister unto this city, which God once smote in his wrath, but then will have mercy on her; the nation and kingdom that will not serve, or be tributary to this city, or the Universal King that will reign there, shall be utterly wasted; that city now in ruins, will yet be so beautified with the glory of Lebanon, and otherwise, as to become emphatically glorious; the sons of those who have trodden down that city and afflicted its rightful owners, shall yet humbly bow before it, and call it 'the city of the Lord, the Zion of the Holy One of Israel'; God will make that city, which has long been forsaken, an eternal excellency, a joy of many generations; such will be the riches and glory of that city now in poverty and degradation, that gold will take the place of brass; silver, of iron; brass, of wood; and iron, of stones; such will be the glorious change that will take place in that city and the land of promise, that instead of the people being oppressed by unrighteous officers and exactors, 'that princes will rule in judgment,' or its judges (Matt. xix. 28) will be promoters of peace and righteousness; in that land where violence and wasting have long reigned, when the blessings of this gospel shall be fully realized, violence and destruction will no more be heard there. Surely this is good news, that should fill our every heart with joy; such will be the effulgent light and burning glory of that city, as to swallow up the light of the sun and moon, or to render their light useless in the city, for the Lord shall be unto it an everlasting light, and God its glory; then 'the days of mourning' of this city and people will be ended; the people will all be righteous, and shall inherit the land promised to Abraham and his seed, forever; 'a little one shall become a thousand, and a small one a strong nation'; and all of these glorious things God assures us he 'will hasten in his time.' Amen.

This is the gospel, or an important part of it, and without which, the other part would be imperfect. This part to the whole gospel is like the cap stone to the building—it brings the restitution, the reign of Christ, and his glory on the earth. It constitutes that part of God's eternal purpose which is now most graciously being unfolded, for the faith and joy of his gliding children. And O, how precious to their glad hearts, are these exceeding great and precious promises, this good news, this gospel of the kingdom now nigh at hand. Let faith take hold of them, for without it, we are told it is 'impossible to please God' (Heb. xi. 6), and that 'the gospel is the power of God unto salvation to every one that believes it.' Rom. i. 16.

(To be Continued.)

## INQUIRY—THE SANCTUARY, &amp;c.

BRO. CROZIER.—1. Are your views the same now on the sanctuary, as published in the *Advent Review*? If so, will you inform me by letter or other way through the Harbinger?

2. Tell us whether you now believe that Christ entered into the most holy place on the tenth day of the seventh month, 1844. If so, how you obtain that knowledge, whether by a new revelation or by the old one, and where?

3. If you believe Christ entered immediately into the most holy place, even heaven itself, and has offered his blood 1800 years ago, or ever since?

4. We feel somewhat interested in this, as our Sabbath [Saturday] keeps throw out that they do not know how you would answer your own article on that subject. We should like to know whether you are disposed to answer it or not?

5. Furthermore, if you feel free to do so, will you say whether you enjoyed your mind better while keeping the Sabbath than since? If so, what was the cause? Those here that keep the Sabbath, say they enjoy themselves better than before, because they keep all of the commandments.

Yours,  
Chelsea, Mich.

ANSWER.—1. My views have been somewhat changed on the subject of the 'Sanctuary' since 1845, when I wrote the article on the Law of Moses, from which Sabbatarian Adventists quote so often. As early as 1843 I saw enough of the nature of the coming Age to satisfy my mind that our views on the Atonement needed some modifying. The above named persons appear to me in-

sincere in quoting from that article, (1) because they know that it was written for the express purpose of explaining and proving the doctrine of the 'shut door,' which they now, I understand, disclaim.

2. The persons referred to never received my views on the Atonement, as their leaders well know; and the points on which we *always* differed were the means of leading me out from shut door errors.

3. I think we have no means of knowing the precise time when the antitype of the ancient 10th day of the 7th month service did or will begin; but we have evidence that it will not close the 'door of mercy' against all the previously impenitent. According to the best light I can obtain from the Scriptures, I conclude that that service will occupy the next age. I have no confidence in any 'revelation' except those contained in the Bible.

3. I think the terms 'the most holy place' and 'heaven itself,' as they occur in Heb. ix., are not convertible. The contrast, you will see by verse 24, is between 'the holy places made with hands' and 'heaven itself.' In my opinion, we fail to see much of the instruction contained in the type, if we confound the services of the 'holy place' with those of 'the most holy place.' They had distinct apartments in the sanctuary, services were performed at different times, and under different circumstances. These differences are recognized in the New Testament exposition. For the law to have a complete 'shadow of the good things to come,' it must, like the prophecies, indicate the Age to come.—This I think it does in the atonement services of the sanctuary. I see no more evidence that our Great High Priest entered upon the antitype of the peculiar service performed in the holy of holies on the 10th of the 7th month under the law when he ascended to heaven, than that the millenium began at that time.

4. If they consider that article unanswerable, why do they disclaim the doctrine of the shut door which it teaches? Is it to shun reproach, and to get access to intelligent people under false colors? I exceedingly regret ever having held or published the errors contained in that article, and feel thankful to our heavenly Father for the clear light of his word which enabled me to see and renounce them. The many truths it contains are still precious; and had I time to write and means to publish, I would like to separate the latter from the former and more clearly and fully develop them.

5. What enjoyment I had while trying to keep the Sabbath is not to be placed to its credit. I had as much before, and more since. My observations and experience have convinced me that there is no real christian enjoyment in attempts at Sabbath keeping. The enjoyment persons have in such attempts spring from other sources—from having the prejudice of early and erroneous education satisfied, and from preventing disunion among believers, and from other truths they may hold and practice. The Sabbath is legal, not christian; therefore, it cannot yield christian enjoyment. It carries with it the spirit of 'bondage,' as all know who have tried to keep it; and torments with a constant consciousness of coming short of meeting its imperious demands. How often have I heard Sabbatarians say, 'We can't keep it; we do the best we can; yet we can't keep it according to the Bible.' The reason is, it was never designed for christians to keep; hence, there are no directions in the New Testament how to keep it, nor to keep it at all. The Sabbatarian leaders never considered me sound on that question. I could not 'wrest' the plain language of the Scriptures to suit my prejudices and theories, with so much facility as they. I had to admit it all, though my prejudices made the Scriptures appear to contradict themselves, and then decide what was duty from what seemed the balance of obligation. All things considered. Of this my article in the *Day Dawn* is proof, which Sabbatarians quote in a mutilated form. I subsequently saw the full and harmonious testimony of the New Testament against Sabbatarizing. The testimony, being clear and abundant, removed every doubt from my mind, so soon as I dared open my mind to receive it. Then the truth afforded me christian enjoyment. Excited feeling is no evidence of christian enjoyment or christian character. It may spring from various causes and be had by the worst of men. Christian enjoyment, as such, can only spring from a sincere reception, confession and practice of the truth.

O. R. L. C.

There is a general interest being awakened among the churches in regard to the prophecies—caused, no doubt, by the extraordinary events that have recently taken place in Europe, and the unmistakable signs of the future. As might be expected, they are all looking in the wrong direction; and are expecting everything but the Advent of our Lord Jesus Christ, the gathering of his people, and the opening scenes which precede both.

## CONTRAST BETWEEN PROTESTANTISM AND THE GOSPEL.

BRO. CATLIN TO BRO. GROW.

This title you suggest for my work, viz., 'A Contrast between the Bible and some points of Modern Theology.' I cannot accept, for the very obvious reason, that 'there should be some change of sentiment in the work to make it fully conformable to such a title.'

I trust I appreciate the spirit of meekness and love in which the suggestion was made; but I must decline the change of title and sentiment until I am convinced that they are incorrect.

The difference between us, Bro. Grow, is this: I regard the Protestant system, a system of error, with some truths; you esteem it a system of truth with some errors. Hence, you can see your title would suit your views, but not mine. So we must fall back in our discussion upon the sentiments of the work.

Baptism is a point at issue between us. I noticed in your last that you spoke of 'truths' which most concern the glory of God, and of 'vital truths.' Can you tell our readers where they may find truth that least concerns the glory of God? And in what book and chapter they can find truths that are not vital?

Admit, as you remark, that 'both truth and charity require us to discriminate between truth and error'; but this is not the point, brother.—Neither truth nor charity allow us to discriminate between one truth and another, between the essential importance of God's commands. This your theory compels you to do. What says James?—'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.' James ii. 10, 11.

These are premises I have maintained in my pamphlet, and in our discussion. I claim that each divine ordinance and precept is entitled alike to our regard and obedience. In harmony with the apostle's reasoning, I say, He that said, 'Go teach all nations,' said also, 'baptizing them in the name,' &c. He that said, 'repent,' said also, 'and be baptized.' Now if thou repent, and yet be not baptized, thou art become a transgressor of the law. And I cannot escape this conclusion, because there is no divine declaration, 'Except ye be baptized ye shall perish.'

It is sufficient for my faith to read, 'He became the author of eternal salvation to all them that obey him.' Heb. v. 9.

My venerable brother, I must not rebuke you.—My age, position, and the apostolic precept, forbid it. 'Rebuke not an elder, but entreat him as a father.' Let me entreat you then, for the honor of our Master in heaven, to reconsider what you have written. In your former communication, you remark, 'The divine plan requires us to be perfect as our Father in heaven is perfect. It requires us to be united in the same judgment,' and to 'speak the same things.' And you add, 'We unto us, if this is essential to our salvation.' In both communications, you argue that baptism is not essential to salvation.

Here, then, are four plain requirements of our Divine Master, which you tell us are not essential to salvation.

Now, suppose I take the liberty to select four more and say, the divine plan requires us to 'love our enemies.' It requires us to 'use hospitality,' to 'pray without ceasing,' and to set our 'affection on things above, and not on things on the earth.'

Yet these are not essential to salvation. True, they are 'prescribed duties,' and essential to 'perfect character'; but before they can be put into the chain of things essential to salvation, the divine declaration must be adduced, 'Except ye love your enemies, ye shall perish; except ye use hospitality, ye shall perish,' &c.

And suppose Bro. Marsh following your example, (for if the rule is good for you, it is good for him and me,) select other four; contending that 'to prove a thing to be a command, and, consequently, a duty, and to prove the knowledge and practice of it essential to christian character are different things.'

Where, I ask, carrying out this mode of culling Scripture, shall we land? Where is the standard of Divine authority? What criterion have we to judge of the essential commands? It may be as difficult to find—'Except ye speak every man truth with his neighbor, ye shall perish,' as 'except ye be baptized ye shall perish.'

Dear brother, never write again that one of our Lord's commands is not essential to christian char-

acter, I beseech you. So did not Jesus. He said: 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'

But there are a few points in your late communication which seem to demand a brief reply. And first, because I admit that 'the pure in heart shall see God,' you remark, 'This is conceding that baptism is not necessary to salvation, &c.' I reply, the best evidence of purity of heart is that we love God and obey his word. 'But whose keepeth his word in him verily is the love of God perfected: hereby know we that we are in him.' 1 John ii. 5.

In relation to receiving 'the weak in the faith,' allow me to ask, Did their errors consist in disobedience? There is a vast difference between having a conscience about eating certain meats, or being 'in some degree erroneous on the doctrine of the divine unity, and disobeying God's plain commands.

To my assertion, that the proof that baptism is essential is found in the fact that our Lord has in numerous instances connected forgiveness of sins and salvation with faith and baptism; you reply—'No, brother, this is not proof, unless our Lord in separately connected baptism with salvation, as he has repentance and faith.' How much of the Bible might one dodge as not essential to salvation upon this principle. I would not insinuate that you design to dodge, but your theory looks loose.

You promise to show that not one of the passages which I quoted to prove baptism essential, do so. And further, you say—'I will prove that my course of reasoning leaves all these divine testimonies standing in the majesty of truth.' And what is your reasoning? You answer, 'My reasoning is, that proving a thing to be a mean to an end, is neither proving it to be the only or an essential mean to that end, so that the end cannot be attained without it.' I think I understand the principle; now we will hear your application.

Luke iii. 3. John came 'preaching the baptism of repentance for the remission of sins.' You remark, 'this passage does not express or necessarily imply that baptism is essential to remission. It only represents it as one mean.' You further say, 'the passage does not necessarily imply that there is no other way of being saved but by baptism in connection with repentance.'

Your answer to John then, would stand thus—'Well John, I admit baptism is important. Dying men must not trifle with this divine ordinance. Still it is not really essential to salvation. It may be one mean, but there is another way of being saved, besides by baptism in connection with repentance.'

If this leaves John's testimony 'standing in the majesty of truth,' I fail to perceive it. What meaneth this Scripture? 'And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.' But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.'—Luke vii. 29, 30. Wonder if the latter found out your 'other way' of being saved!

But you observe further, 'This reasoning applies to the other passages [I have] quoted.' Let us see its application to Mark xvi. 16, which is one of those I quoted. 'He that believeth and is baptized shall be saved.' Yes Lord, say you, this is 'one mean' to the end, but it is not 'the only or essential mean' to that end.' There is another way of being saved, besides by baptism in connection with faith. I submit to our readers to judge, whether this leaves the passage 'standing in the majesty of truth.'

In relation to my argument to prove that baptism is essential to faith, you remark, 'You [I] may perceive that your argument is unsound, by observing that I have not said that baptism is the only or an essential public profession, &c.'

You certainly have a very convenient method of meeting different points. When I adduce testimony to prove that believers are baptized for the remission of sins, you admit that this is 'one mean.' When I prove that baptism is associated with the promise of salvation, you assent to it, but assert that 'there is also another way of being saved.'

When I show that it is essential to faith that it be made public, your sliding rule allows of more than one way of making a 'public profession.' If I maintain that believers 'put on Christ' by baptism, you agree, but then there is another plan for this also.

I have heard of a Methodist 'heaven to go to heaven in,' and latterly of 'two gospels, one preached by the angels to the shepherds, and another by Paul to the Corinthians,' but this is the first direct reasoning I have met to show that there are different ways to obtain remission, different ways to be saved, and to put on Christ, &c., &c. The prin-

ciple appears to me exceedingly lax, and I cannot adopt it. I have regarded it as an established maxim that 'as for God his way is perfect.' I must still adhere tenaciously to the proposition that the Gospel plan of worship is a definite and perfect system. Not 'yea and nay,' nor allowing of one way to one man, and another to another. What it requires of me, it requires of you.

I have not said 'there are no other works but baptism,' neither does it appear necessary, in order that my reasoning 'may be conclusive' upon this point. I premise that 'faith without works is dead,' then go on to show 'that our works should consist in doing what God requires, i. e., 'all things whatsoever [he] has commanded.' He commands baptism, hence I infer that baptism has an essential connection with faith. And on a 'more critical review,' I cannot perceive that my inference is not in the premises. Unless I admit that we may do enough of other 'holy works' to make up for a lack of baptism. This I cannot do, for when we have 'done all these things which are commanded,' we have only done that which was 'our duty to do.'—Luke xvii. 10.

No; my argument does not prove too much. For the error of the 'weak in the faith' was not a neglect of works enjoined. I cannot see that I 'put faith, love and salvation asunder.' I contend that faith and love are essential to salvation as stoutly as you do—but I plead for the whole chain, faith, repentance, baptism, love and salvation.—You have put baptism asunder in one respect, as your language shows; for you observe, 'before you [I] have authority to put baptism into the chain of things essential to salvation, you must adduce the divine testimony that we cannot be saved without it.' I think I have not put it into the chain; if I had, it would not be wrong for you to throw it out; but it was Jesus who said—'Go teach all nations, baptizing them,' &c. I consider it sufficient to 'adduce the Divine testimony.' 'He that believeth and is baptized shall be saved'—without proving the negative. If you and Protestants can afford to go on and say, 'Yes, and 'He that believeth shall be saved, whether he be baptized or not—you must meet the responsibility.

I see you misapprehend my idea entirely in regard to what I said about Jesus being 'convicted of jest,' &c. This was said in reference to those who reply to Jesus, 'Who then can be saved?' Upon their hypothesis, Jesus must be in jest, or something else.

I think you had no occasion to speak of a 'marvellous and incongruous system of salvation, which excludes better christians than it embraces.' I did not admit that the thousands of whom you spoke were christians at all. I left out 'christians' in my supposition, purposely. I suppose the system of salvation embraces christians, and I have no disposition to discuss the comparative merits of the 'better' or 'best.'

I see nothing demanding a reply on the subject of repentance.

I remain, fraternally yours,  
N. M. CATLIN.  
Smith's Basin, Washington county, N. Y., of old date.

## A CONDEMNATORY SPIRIT.

THE remarks of our venerable and beloved brother, H. Grow, in a recent Harbinger, relative to the above subject, met with a hearty response in my own mind, and I doubt not also in that of others. The book to which he refers I have not seen—but the spirit of which he speaks, has prevailed to a great extent among all classes of those who profess the religion of Christ, not excepting the believers in the speedy second appearing of our Savior. Many times have I been grieved with the remarks of brethren, even good brethren, respecting those who differ with them in points of doctrine. They seemed to imply that 'none were right excepting those who embraced all the views held by themselves.' Unless they believe this or that, they 'cannot get into the kingdom.' Now this is the self same spirit that is discoverable among other classes. 'Except ye are circumcised and keep the law,' said the Pharisee of old. 'Except ye are in the church,' saith the Romanist.—'Except ye keep strictly the Jewish Sabbath,' say those who profess to be proclaiming the 'third angel's message.' 'Except ye believe the views which we have embraced,' say some of our good brethren, and so on, to the end of the chapter. Each is shutting out of the kingdom those who do not come up to his standard of right for admittance there. 'But,' says my brother of the last named class, 'it is Bible only we are enjoining upon men. God requires faith in order to be an heir of the kingdom.' Very true. But does he require a



knowledge of all parts of revealed truth? If so, who can be saved? He does require, most certainly, a state of mind that is ready to respond to truth so soon as it is perceived—and a perfect acquiescence in every plan and purpose. He has devised, when comprehended by the believer. But heart-work, as Bro. Grew remarked, in a little different phraseology, is much more acceptable to the Divine Being, than that of the head! And as the great apostle expresses it, 'Though we may have all knowledge, and have not love, (or the religion of the heart,) it profiteth nothing.' 1 Cor. xiii. 2.—The word does not say that in every nation he who hath made the greatest advance in the study of prophecy—who understands the movements among the nations of the earth most readily—is accepted of him. No, it reads thus: 'In every nation, he that feareth Him, and worketh righteousness, is accepted of him.' Acts x. 35. Thank God for this truth. It enables us to look with charity upon some, at least, of every sect and party upon earth.

There are those, for instance, who are working with all their might in behalf of the poor slave. Their minds, it may be, are almost constantly occupied with the wrongs and woes of the oppressed, and in devising means for their relief. They give evidence of love to God, and love to their fellow man—the spirit that God sincerely approves. And because they have not learned that the true King is to establish his literal reign before the horrible sin of slavery can be done away, shall we reject them, and consider them unprepared for the kingdom? O let us away with this spirit of excision, or excommunication, or whatever it may be termed, and remember the great truth that 'God LOOKETH UPON THE HEART.'

Do not understand us as saying, or believing that knowledge is not essential to a growth in grace, or that it is not desirable to make advances in an understanding of God's word.—We only reprobate that state of mind which would set others aside, because they 'follow not with us.' The Lord knoweth them that are his. 2 Tim. ii. 19. Blessed be his holy name!—and 'Blessed are all they that put their trust in Him.' A. C. JUDSON.

### Correspondence.

FROM SR. H. RICHMOND.

The Harbinger is all the preaching we have here on the Second Advent, and its kindred doctrines. O how it would rejoice my heart, could we behold the face of some dear brother, who could proclaim unto us the word of eternal life, in its simplicity, free from sectarianism and bigotry.

Do if you can, inform me as briefly as possible in the Harbinger, what my duty is with regard to uniting with a small band of Wesleys, here who seem quite anxious for me to do so, who promise me liberty of conscience, and the privilege of retaining belief in the doctrines I have imbibed, by reading the Harbinger.—Now whether I could be the means of doing more good, or whether it would be for the advancement of the cause of our soon coming Lord, is a query in my mind, I am unable to decide. Some time since the question arose before the class, whether we, (that is my husband and myself,) should be received or not. It was decided that my husband should give an explanation of his views in a course of lectures, which he accordingly did, giving them a reason from Scripture, of his belief in the doctrine of 'Life and Death,' Sleep of the Dead, &c., and last Sabbath it was voted by the church, that he should be received. I declined, having previously made it a special subject of prayer, and after due consideration, concluded it was not my duty, but as the subject is again agitated, I know not what to do, but shall reconsider it again, and hope I may be enabled to decide for my own spiritual good, and for the honor and glory of God. It would indeed be a blessed privilege, could I again be united with the dear people of God, but if I never may enjoy a home on earth with his children, may I be gathered with all the sanctified and redeemed in his blessed kingdom which he is soon coming to prepare for all who

love, and serve him in sincerity and truth.—That you may be sustained in all your arduous labors, and that the Harbinger may be sustained is the prayer of your unworthy sister in Christ, HARRIET RICHMOND, York, Feb. 3, 1853.

[NOTE.—Stand fast in the liberty wherewith Christ has made you free, is the best counsel we can give in this case. That small company of Methodists of which you speak, may all be humble christians, but still their church or denominational organization is not of God: it is not taught in the Bible, hence it is one of the many human organizations that stand opposed to the simplicity of the order of the church of God. If they are free and are willing you should remain so, they will give you the unrestricted privilege of worshipping with them without first requiring you to be bound with human fetters. See 2 Cor. vi.]

FROM SR. M. E. CHAPMAN.

Bro. Marsh.—As I am sending money for new subscribers to the Harbinger, and books, I will just say, I spent last week in Pike co., thirty-five miles from here. I spoke fourteen times in eight days to large congregations in Pittsfield, Newbury and Detroit. The Court House in Pittsfield on Sunday and Wednesday evening, was crowded. I was told it would hold one thousand people. One editor published me, and some of the ministers preached against me, but still the people came to hear in crowds. In Newbury we made a proposal that those who believed the doctrine we had read from the Bible on Life and Death, the Times of Retribution, the New Birth, no Immortality out of Christ, &c., to join together as a church, and take the whole Bible for their discipline, choose two men for officers to see to the wants of the church, and so strive together for the faith of the gospel, and the last evening that we were there, thirty gave their names to thus unite, and among the number was Bro. Samuel Parker, a minister formerly among the 'United Brethren,' and Bro. Cooper and Warren were chosen as deacons. I am to be with them again after our meeting of days, here. Many more confessed their faith in the doctrine, who did not then unite.

Bro. Marsh, I again plead for some efficient brother to come out here as a missionary. O who will come? I cannot long labor as I now do. My burden is great, and I feel insufficient for these things. I beg the prayers of the faithful, that I may be sustained.

I am to be in Rushville on the 8th, and shall spend the Sabbath there: they never have heard on this subject, and I do not know what will be my success. O that Jesus would soon come to deliverance!

MARY K. CHAPMAN.

Ripley, Ill., Feb. 6, 1853.

QUESTIONS.—1. How can Lazarus, in the parable, be requested to go to the rich man's five brethren to inform them, lest they come to that place of torment, if it represents the state of the wicked and righteous after the resurrection? Luke xvi. 27, 28. 2. Again. Phil. 1-23. 'For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.' Is it to be with Christ, to be in an unconscious state in the grave; or is it to be in heaven? 3. Again. Rev. vi. 9, 10. 'I saw under the altar the souls of them that were slain, for the word of God,' &c.

Was under the altar, in the graves, or was it in heaven? An answer is solicited. G. W. BUSHNELL.

Hartford, Ct., Jan. 26, 1853.

He will not want time for his duty that does not want a heart for it.

He who greases his wheels, helps his oxen.

He who makes an idol of his interest, will make a martyr of his integrity.

### FROM BRO. W. SHELDON.

Bro. Marsh.—My visit among the churches in New England, thus far, has been both interesting to myself, and conducive to the spread of truth. After closing my labors in Greenfield, Mass., I went to Whately, and preached one evening. Found a few in this place who appeared resolved to go into the kingdom of God. From thence I went to Endfield, Ct., for the purpose of visiting Eld. W. Sutherland, but finding him absent from home, I tarried over night with Bro. Hall, and was rejoiced to find him candidly investigating the Age to Come question, and nearly decided in favor of truth. From thence I went to Stafford, and tarried one night with our beloved Bro. S. P. Babcock. He devotes a part of his time to preaching the gospel of the kingdom. For some time he has been looking into the prophecies which are destined to be fulfilled in the coming age. He is destined to become a bold and uncompromising defender of truth.

From Stafford, I went to Woodstock, where I met with Bro. R. V. Lyon. Elder Lyon is proclaiming the truth in this eastern section with good success. I accompanied Bro. Lyon to his appointment in North Windham, Sunday, Jan. 26. Here we unexpectedly met with Bro. G. Needham. Bro. N. preached in the forenoon, Bro. L. in the afternoon, and myself in the evening. We put up for the night with Bro. E. Parrish. Bro. Parrish was for thirteen years a successful preacher among the Methodists.—He is getting his eyes wide open on the Age to Come. He intends to spend his time more fully in the gospel field, in the future. We bid him God speed.

Next day, Bro. Lyon and myself went to Brooklyn, and as the Superior Court was in session, we availed ourselves of the opportunity of attending. We had not only the opportunity of beholding the sins which characterize the present age, but also of beholding the shrewdness and dishonesty of the lawyers, which forcibly reminded us of the movement of sectarian priests in upholding their false and theoretical systems.

We journeyed together to Worcester, Mass., and tarried two evenings. As the Age to Come question was being greatly agitated in the place, we gave them a discourse upon the subject.—Bro. Lyon followed with a strong exhortation. The truth is making a sweep. Bro. W. S. Campbell was present. He has no confidence in the theory of the thousand years in the past. He does not sanction the course pursued by the Watchman in his absence, in shutting out arguments upon the Age to Come. May his brother yet publicly stand in defence of the whole truth.

While in Worcester we attended an 'installation.' Three 'D. D.'s took part in the exercises. They read their pieces off so smartly, that we judged they had studied their lessons, yet not so thoroughly but that they blundered occasionally, and were obliged to begin back and read it over. About nine hundred people were present. The man to be installed, had been offered \$1,400 in another place, but here they offered him \$1,500, so of course, he felt it his duty to obey the pressing call. O, how unlike the gospel of Jesus Christ! How wide the postscript!

On Sunday, Feb. 6th, I preached in Springfield. Here is a small band of brethren who are long stood for the truth. Some are firm believers in the Age to Come and others are investigating.

Previous to my arrival, Joseph Bates had been in the place, disseminating his heresy. A few ad become unsettled in consequence thereof.—I took up the question, and discoursed upon it, left an appointment for the ensuing Sunday, and took my departure.

Bro. Marsh, I am more and more confirmed in the belief that many prophecies are destined to receive a fulfillment under the reign of Messiah. Men may fight the truth, but God's word will prove true despite the plans of finite men.—med.

Truth is on its independent march. The strongest argument I find against it, is, it creates division. The same was said of the immortality question. The fact is, men find it hard to kick against the pricks, and sometimes kill themselves in the operation! More anon! W. SHELDON. Square Pond, Ct., Feb. 1853.

The correspondent of the Daily News thus writes from Turin, under date of the 25th ult.: 'I have just received intelligence from Genoa that the priests there, encouraged by the success of their persecution against Mazzinghi, applied for on the 20th inst., and obtained warrants against several of the inhabitants of Favale, in the province of Genoa, and particularly against the family of Cereghino, consisting of men, women, and children, who were all immediately arrested and imprisoned for the crime of being in the habit of reading the Bible translated by Diolaki. Amongst the imprisoned is an exemplary girl (Maria Cereghino), not quite sixteen years old. The plate was, at the time the letter was written, in an uproar; the irritation of the inhabitants extreme; and this (they all said) is the liberty of conscience granted to us by the constitution.' Cries of 'Down with the priests,' 'Down with the Pope,' 'No inquisition,' were uttered.

Our sister has left her affectionate husband and five children to mourn the loss of a beloved wife and mother. The large concourse in attendance evinced their affection for many sympathetic tears. Our prayer is, that God may best the believing husband and children. May they all love Jesus and be ready, so that if they are called to sleep, they may rest in hope of a resurrection at the last trumpet, to glory, honor and immortality. Amen. J. B. C.

INFIDELITY AT THE WEST.—There are two infidel clubs in Cincinnati. The first is the society of German Turners or Freemen, numbering some five hundred persons, and the other is the society of English 'Liberals,' composed of about one hundred members. The German Atheistic sheet circulates some three thousand five hundred copies.

He is an ill boy who goes like a top, no longer than 'tis whipped.

By six qualities may a fool be known: Anger without cause, speech without profit, change without motive, injury without an object, putting trust in a stranger, and wanting capacity to discriminate between a friend and foe.

Curses, like young chickens, invariably return home to perch.

If you mean to make your side of the argument appear plausible, do not prejudice people against what you think truth by your passionate manner of defending it.

A man who can neither serve his friends nor injure his enemies, is an unprofitable acquaintance.

A prince without justice is like a river without water.

A hot tent once got up a painting of his own. It was enclosed with a fence made of sausages, while the center was occupied by a fountain quiring pot-pie.

Honesty is the best policy.

Hypocritical piety is double iniquity.

Idle people take the most pains.

I envy the happiness of none, because I am contented with my own.

If favors place a man above his equals, he fall places him below them.

Discreet wives have sometimes neither eyes nor ears.

### Obituary.

'Them which sleep in Jesus will God bring with him.' DIED, in Fairfield, at the residence of her husband and family, Sr. Perrin, wife of Captain Perrin, aged 37 years. Her sickness was only of three weeks duration. At one time her disease seemed to yield, and hopes of her recovery were entertained; but the usual domestic care led her to make an effort beyond her strength. This resulted in a relapse; and then, those best acquainted with her constitution gave up hope of her recovery.

She had for many years indulged the christian hope—became a member of the Methodist Church, and had never withdrawn her name. With her beloved husband she had journeyed, that the Christian's calling is to 'serve the living

and true God, and wait for his Son from heaven, even Jesus.' 1 Thess. i. 9, 10. She cherished the blessed hope of our divine calling, and lived 'looking for that blessed hope—the appearing of the glory of the great God and our Savior Jesus Christ; and the resurrection of the dead.—Titus ii. 13; 1 Cor. x. 21-23. Her penitence and heartfelt contrition was expressed with becoming humility, which gave evidence of her acceptance. Her friends and family join her as to her hope of 'eternal life through Jesus Christ our Lord.'

She said that she should 'sleep but a little while,' for she believed that the Advent of Jesus, our Life Giver, was specially nigh.

The funeral service was attended in the Congregational Church edifice. The crowded audience listened with candor and attention to the leading discourse of God's word, man's mortality in consequence of sin, and the new way to life and immortality, as brought to life by our Lord and revealed in the gospel. May the word be watered with the dew of heavenly grace, and bring forth fruit to the glory of God, through Jesus Christ.

Our brother and his family, bereaved, do not sorrow as those who have no hope. They believe that as Jesus died and rose again, even so they also shall sleep in Jesus and will God bring with him. The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trumpet of God, and the dead in Christ shall rise first. Then we that are alive and remain unto the coming of the Lord, shall be changed, and caught up together with them to meet the Lord in the air. May they find comfort in these words. 1 Thess. iv. 13-18.

Bro. George Morris. Boston, (Chapman Hall,) Sunday March 6— and remain there through the week, and on Sunday March 13.

Bro. C. F. Sweet. Canandaigua, Sunday, March 6.

Marion, " 7. Palmyra, " 8. Victor, " 9, 10. Honeoye Falls, " 11. Honeoye Falls, " 12, 13. Springville Valley and vicinity, " 16, 17. Danville, " 19, 20. West Albion, Allegany co., " 22— and will remain in that section some days if desired by the friends.

All week day appointments to commence at 6 o'clock p. m.

Bro. J. C. Bywater. Kirkville, March 2— and continue over the following Sunday.

BUSINESS ITEMS.

I. EVELL.—You are entitled to 14 more numbers; we therefore continue it.

I. M. ALDRICH.—As there are 43 numbers yet your due, we continue to send it.

I. HUTCHINSON.—Is I. C. Hutchinson a new subscriber, and what is his address? A printer can answer your question better than we can.

W. GOLDSMITH.—They are sent every week—the fault must be in the post office. We will do all we can to remedy the evil.

L. CARVIN.—As you are paid to No. 616, over two volumes ahead, we have therefore placed your remittance among donations; is this right?

N. M. CATLIN.—All right.

J. S. BREMAN.—They have been sent to Honeoye Falls. The mistake is now corrected.

A. B. SWIFT.—Please give your address, that we may comply with your request.

I. CORNELL.—Please give your and J. P. Kellogg's address, that we may do the business correctly.

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.

H Pratt 468, T J Folsome 477, W Goldsmith 461, W Roworth 462, B Hutchinson 491, S Tuttle 495, M E Studley 510, C W Pettenger 506, A Phipkin 494, E Kingsnorth 503, W Hathaway 451—\$1.00 each.

A B Thayer 513, T Todd 517, A Webster 539, D N Clark 517, T Scholey 541, R Cadwell 661, A H Ennes 548, W Gordon 523, J D Alger 534, E Tompkins 482—\$2.00 each.

Ring 494, \$6.00; old account \$2.00; J Campbell 477, 52 cents; W C Hanson 477, \$1.10; S Hammond 511, \$1.68; W Baker 476, 45 cents; S Cogswell 405, 24 cents.

LETTERS.—O R L Crozier 3, J Bower, G Long, A J Allen, N M Catlin, J Thompson, W Bassett, M K Chapman.

BOOKS SENT.—S W Meeny, P Catlin, W Hall, M K Chapman, (care of W A Warren.)

DONATIONS FOR BRO. R. R. PINNEY. J. Ewell — \$15.00. J. Thompson — 2.00. W. Gordon — 3.00.

Delinquents. If any mistakes are made under the head, we shall be happy, on being informed of the fact, to correct them.

A. HEWITT, Oswego, Indiana, does not take his paper from the office. He is owing 88 cents.

Rules of Discussion. As a prominent object of the publication of the Harbinger is to obtain correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, on the part of those who may feel disposed to write for or against any subject, we will state the following rules, which we hope and expect they will observe in their communications.

1. None but Bible questions can be admitted for discussion.

2. While a THEORY or PROPOSITION on a certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted.

3. The plain testimony of the Bible and matters of FACT, will ALONE be admitted as EVIDENCE.

4. The LITERAL principle of interpretation must be observed.

Bro. R. V. Lyon.

Mansfield, Ct., (Fish's Hall), Sunday, March 6. Woodstock, Arnoldtown, " 13. Nashua, N. H., " 15. Lowell, Mass., (Second Advent Chapel, Kirk street), " 16. Concord, N. H., (where Bro. Tamblin may appoint), " 17— and remain over Sunday. Week day appointments at 7 p. m.

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A B Thayer 513, T Todd 517, A Webster 539, D N Clark 517, T Scholey 541, R Cadwell 661, A H Ennes 548, W Gordon 523, J D Alger 534, E Tompkins 482—\$2.00 each.

Ring 494, \$6.00; old account \$2.00; J Campbell 477, 52 cents; W C Hanson 477, \$1.10; S Hammond 511, \$1.68; W Baker 476, 45 cents; S Cogswell 405, 24 cents.

LETTERS.—O R L Crozier 3, J Bower, G Long, A J Allen, N M Catlin, J Thompson, W Bassett, M K Chapman.

BOOKS SENT.—S W Meeny, P Catlin, W Hall, M K Chapman, (care of W A Warren.)

DONATIONS FOR BRO. R. R. PINNEY. J. Ewell — \$15.00. J. Thompson — 2.00. W. Gordon — 3.00.

Delinquents. If any mistakes are made under the head, we shall be happy, on being informed of the fact, to correct them.

A. HEWITT, Oswego, Indiana, does not take his paper from the office. He is owing 88 cents.

Rules of Discussion. As a prominent object of the publication of the Harbinger is to obtain correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, on the part of those who may feel disposed to write for or against any subject, we will state the following rules, which we hope and expect they will observe in their communications.

1. None but Bible questions can be admitted for discussion.

2. While a THEORY or PROPOSITION on a certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted.

3. The plain testimony of the Bible and matters of FACT, will ALONE be admitted as EVIDENCE.

4. The LITERAL principle of interpretation must be observed.

5. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact, or facts. Only two disputants can be heard at the same time, on the same question.

7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary.

8. No unkind expressions will be admitted. Let these rules be carefully observed, and that misunderstanding and heart-bitterness, which sometimes arise between writers and the editor, and between themselves, will be avoided, lengthly metaphysical litigations will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

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The postage on all these works if they are PRE-PAID, is ONE CENT FOR EACH pamphlet of three ounces, or under, for any distance under 500 miles, over 500 and under 1500, two cents; over 1500 and under 2500, three cents. We affix the weight to each work, that all may see what the postage is, and send accordingly.

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## Poetry.

Original.

## Watch, Watch, the Night is Dark!

BY F. WRIGHT.

While wedding o'er our pilgrim way,  
With solemn steps, and slow;  
As watching for our coming King,  
How soon we cannot know!  
Is not the thought inspiring then?  
Ah, soothing, and how dear?  
He comes, a sweet reward to bring,  
For all our suffering here.

The throes of anguish rending now,  
The tribulated breast;  
The rolling waves of sorrow's flood,  
Shall then be hush'd to rest.  
No more shall hope deceive the heart,  
By disappointment cross'd;  
But every fond desire shall be  
In full fruition lost.

Resplendent scene! while I by faith,  
Thine opening glories see!  
How swells my heart in gratitude,  
That they were promised me!  
O may I to the end endure,  
Nor shun the pilgrim's way;  
But wakeful watch throughout the night,  
For life's eventful day!

Spencerville, C. W.

## Miscellany.

## The Divine Authority of Scripture.

If we desire to know what Mohammed had taught, we should be anxious to learn the opinions of Abou Beker, Ali, or of Abou-Hanifah; or if we would know the doctrines of Schleiermacher, we should ask them from his disciples in Germany or elsewhere. In like manner, in regard to the doctrines of Christ, though the first point is to inquire of the Master, it is nevertheless interesting and useful to interrogate the disciples. I shall propose to-day, therefore, to explain to you the testimony of the disciples of Christ during the two greatest epochs in the history of man, namely, the commencement of Christianity and the Reformation.

It has been said, in this land, that the Divine authority of Scripture is an invention posterior to primitive Christianity. This is not a new assertion. Many writers have held it, at different times. Permit me to mention two, one among the Protestants, and the other among the Roman Catholics. Here is the former.

In the middle of the last century there lived in Germany a learned Protestant, whose character Madame de Stael thus describes: 'Original and profound, he always used the most precise and forcible words; in his writings he was invariably animated by a hostile feeling toward those whose opinions he attacked; like a huntsman, who finds more pleasure in the chase than in the result of it.' This *savant* was named Lessing; and is regarded by the Rationalists themselves as one of the fathers of Rationalism. How did he become so? According to Doctor Hase—himself a Rationalist—Lessing was the first to attack, in Germany, the Divine authority of Scripture, and to pretend that Christianity is independent of the Bible. At first he wished to preserve Christianity, and only to sacrifice the Bible; but Christianity soon departed likewise. The vase was broken, and the life-giving water was spilled and lost. The Christian doctrines fell, one after the other. A learned theologian has given us a history of the revolution which has been accomplished in Germany, since 1750, in the field of theology. Matters came, by little and little, to so deplorable a condition, that in empty churches sermons on the culture of potatoes, or other useful matters, were substituted for the preaching of Jesus Christ.

To pretend, like Lessing, to attack the authority of the Bible, and yet to respect Christianity, is to act like the American Indians, who cut down the date-palm close to the earth.—'See,' say they, 'the fruit remains!' and they eat of it. But wait some days; the fruit is withered, the branches are withered, the whole trunk is but dry wood; and this tree, which might have given to you and to your children so agreeable a fruit, is now good for nothing, but to be cut in pieces and cast into the fire.

And what was it Lessing did to attack the authority of the Bible? Exactly what is now done

here. 'It is an invention of Catholicism,' said he; only he placed this invention later than the time of the Gnostics, at the era of the Council of Nice, in 325.

If the Protestant Rationalists pretend that the Divine authority of Scripture is an invention of Roman Catholicism, let us now consider Roman Catholics, who pretend that it is an invention of Protestantism.

The second of the divines whom I will cite, is the Roman Catholic Staphylus, who, attacking the Reformation with the zeal of the apostate, placed among the maxims *invented* by this Reformation, the following:—'*Major est auctoritas Scripturæ quam Ecclesiæ.*' 'Greater is the authority of Scripture than that of the Church.'

Thus, when it comes to the Divine authority of the Bible, Roman Catholics and Protestant Rationalists alike reject it: no one desires it.—This doctrine of authority, according to each of these parties, is an invention of the other. In our days, and among us, the notions of Lessing and Staphylus, respecting the recent invention of the idea of the authority of the Bible, have been revived. Let us now seek to learn the voice of the early ages; and see, whether it was then believed that recourse to the Divine authority of the Bible, that Biblicism, is 'the plague of the Church.'

At Rome, in the latter part of the first century, Clement, an elder or bishop of the Church (probably he of whom Paul said to the Philippians, 'Clement whose name is in the Book of Life,') taught in that ancient city, where Paul also had taught in chains. Would you know what you should do, you who seek salvation?—Clement shall tell you: 'Examine carefully the Scriptures,' says he, in the 45th chapter of his Epistle to the Corinthians; 'they are the true oracles of the Holy Spirit. Know that in them there is nothing unjust, nor false, nor feigned.'

About the same time, in the beginning of the second century, at Antioch, the metropolis of the Gentile Christians, as Jerusalem was of the Christian Jews, Ignatius, a disciple of St. John, shed abroad the mild effulgence of the Christian virtues. Would you know who those are that deny the Lord, and whom the Lord will deny?—Ignatius will tell you: 'It is those,' says he, 'who have not been persuaded either by the prophets, or by the law of Moses, or by the gospel.' Or would you seek the fountain of that truth to which you should at all times apply?—Ignatius shall answer: 'Fly to the gospel, as if it were the person of Jesus Christ; to the apostles, as if they were the presbyters of the Church. The gospel is the perfection of incorruptibility.' Ignatius died a martyr for the name of Christ Jesus.

In ancient Smyrna (which pretended to be the cradle of Homer,) Polycarp, a venerable Christian, and also a disciple of John, gathered round him many disciples. Sayest thou, I have already believed in the Lord, but how shall I, from day to day, be built up in this holy faith? Here is the answer: 'Paul,' wrote Polycarp to the Philippians (chapter 3d), 'Paul, who, whilst in the midst of you, taught you perfectly in the word of truth, when absent, wrote letters to you; to these you should look, be built up in the faith which has been given you.' Or, again: Wouldst thou know upon what authority thou oughtest to believe the things of the invisible world? Polycarp argues from 1 Cor. vi. 2, to establish the judgment to come: 'Do we not know that the saints shall judge the world, as Paul indeed taught us.'

EXTRAORDINARY TRIAL.—At the sessions of Hull, a few days ago, Alfred Thomas Wood, a man of color, who represented himself as the minister of a Baptist church in the Republic of Liberia, was convicted of endeavoring to obtain money on false pretences, and sentenced to eighteen months' imprisonment, with hard labor. This is the individual who gravely asserted that George and Eliza, mentioned in 'Uncle Tom's Cabin,' were members of his congregation, and that he had attended Cassey in her last illness!

## The New Year's Eve of an Erring One.

A FREE VERSION FROM 'JEAN PAUL;' BY F. R. LEES.

It is the New Year's Midnight. An Old Man, with desponding and despairing look, appears standing at a window. He gazes upward upon the still, star-flowered heavens; downward upon the pure, quiet, snow-white earth—earth where not any are now so joyless and so sleepless as he.

His grave was close by, hidden only by the snow of age, not by the verdure of youth; and, alas! out of a long life, he has brought no fair and fragrant flowers to adorn it—nothing save sins, and sickness, and an emaciated frame—a barren soul—a bosom full of poison, and an age full of truth.

And now his Young Days, like Spirits, move before him, leading him again to the bright clear morn, when his Father had placed him at the Parting of the Ways of Life—that to the right conducting, up the sun-lit Steep of Virtue, into a far-off but peaceful land of light and harvest, full of angels—that to the left, downwards through the mole-track of Vice, into a black Hell, full of dripping poisons, full of darting serpents, and dark sweltering vapors!

Ah! those serpents twine about his breast, those poison drops hang upon his tongue: he knows not where he is!

In an anguish inexpressible, he lifts up his voice to heaven: he cries, 'Give me back my youth once more! O, Father! place me once again at the Parting of the Ways, that I may choose the right!'

Alas! his youth and his father have long disappeared in the far Past.

He beholds only misleading lights dancing by the water-courses, and disappearing on a funeral ground—and he sighs, 'They are my Foolish Days!'

He sees a star shoot out of the heavens, shimmer in its fall, and disperse on the earth. 'Such am I!'—exclaims his bleeding heart, while the serpent pang of Remorse fastens deeper into his wounds.

Fearful is the Phantasmagoria which his inflamed fancy now brings before him; Night-walkers gliding upon the roofs—windmills, with vast uplifted arms, threatening to strike—and a skull, left in an empty dead-house, momentarily assuming the linements of life.

Suddenly and soothingly, in the midst of this nightmare of the soul, the New Year's Music floats downward from a tower, like the far-off melody of psalms. The old man grows less agitated. He surveys the wide horizon,—he scans the white earth, and as he gazes upon the scene, recalls the friends of his youth—friends who now, happier and worthier than he, are teachers of the land—fathers of children and blessed men.

'O!' he cries, 'I too, like you, could have slept this first night of the new-born year, tearless and terrorless—had I but *willed* it! I also might have been happy, ye dear parents, had I fulfilled your New Year's wishes, your wise instructions!'

In such feverish reminiscences of his youthful time, it seemed to him as if the skull in the deadhouse rose up: then—for on New Year's Eve, it is said, men behold spirits and the future—it shapes itself into a living youth, in the attitude of the Boy of the Capitol drawing out a thorn—and his own form, as it appeared in the bloom and beauty of youth, is conjured up in mockery before him!

There stands the vision—his Past confronting his Present self! He can endure the agony no longer—he covers his eyes—a flood of hot but blessed tears flow fast from their fountains, sinking in the snow as they fall; he only sighs—sadly and sense-benumbed—'Come back again, my youth—come back!'

And it *did* come back; for this miserable one had only so frightfully dreamt on this New Year's Midnight. He was yet a youth—but his follies and frailties had been no dream! Heartily then, did he thank God, that he *could* still, while young, turn back out of the filthy track of Vice,

and betake himself to the sun-lit paths which lead to the pure land of harvests.

Turn with him, young reader, if thou standest upon his erring path! Remember! this fearful dream will in future become thy Judge, if thou shouldst *ever* cry out in thine anguish—'Return, days of my childhood, return!' **THEY WILL NOT RETURN.**

A FEW WORDS ABOUT SLEEP.—No person of active mind should try to prevent sleep, which, in such persons, only comes when rest is indispensable to the continuance of health.—In fact, sleep once in twenty-four hours is as essential to the existence of mammalia as the momentary respiration of fresh air. The most unfavorable condition for sleep cannot prevent its approach. Coachmen slumber on their coaches, and couriers on their horses, while soldiers fall asleep on the field of battle, amidst all the noise of artillery and the tumult of war. During the retreat of Sir John Moore several of the British soldiers were reported to have fallen asleep on the march, and yet they continued walking onward. The most violent passions and excitement of mind cannot preserve even powerful minds from sleep; thus Alexander the Great slept on the field of Arbela, and Napoleon on that of Austerlitz. Even stripes and torture cannot keep off sleep, as criminals have been known to sleep on the rack. Noises, which serve at first to drive away sleep, soon become indispensable to its existence: thus a stage coach stopping to change horses, wakes all the passengers. The proprietor of an iron forge, who slept close to the din of hammers, forges and blast furnaces, would awake if there was any interruption to them during the night; and a sick miller, who had his mill stopped on that account, passed sleepless nights till the mill resumed its usual noise. Homer, in the *Iliad*, elegantly represents sleep as overcoming all men, and even the gods, excepting Jupiter alone.

The length of time passed in sleep is not the same for all men; it varies in different ages; but it cannot be determined from the time passed in sleep, relative to the strength or energy of the functions of the body or mind. From six to nine hours is the average proportion, yet the Roman Emperor, Caligula, slept only three hours, Frederick of Prussia and Dr. John Hunter consumed only four or five hours in repose, while the great Scipio slept during eight. A rich and lazy citizen will slumber from ten to twelve hours daily. It is during infancy that sleep is longest and most profound. Women also sleep longer than men, and young men longer than old.—*Scientific American.*

EXCAVATIONS AT CUMÆ.—The correspondent of the *Daily News* thus writes from Naples:—

'In my last letter I alluded to the excavations which have recently been made and are still making at Cumæ, under the direction and at the expense of his highness, the Prince of Syracuse. They are here exciting the greatest interest, and every one is speaking of the wonders of art that have been discovered. Amongst others is a temple erected to Diana, 345 palms in length.—As yet only one side has been laid open to public observation, and the columns and capitals and other fragments have been carried off to the princes' gardens, with a view to their restoration there. The architect and the embellishments are of the highest Greek art, and from personal observation, as also from opinions of competent judges, I may add that they equal any thing which we possess of the remains of the Parthenon. The prince has just put on 100 men, and is pursuing the excavations with great energy.'

☞ Do in the hole as thou wouldst do in the hall.

☞ Do nothing to-day that you will repent of to-morrow.

☞ Eaten bread is forgotten.



# ADVENT HARBINGER AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 481.

ROCHESTER, N. Y., SATURDAY, MARCH 12, 1853.

New Series—Vol. IV. No. 39.

## Poetry.

### Hymn to God.

What time I see the morn upspring,  
What time the lark is on the wing,  
What time the birds their matins sing,  
And all the brooks with clearer ring,  
Go through the meadows wandering,  
And nature wears the blush of Spring,  
My soul ascends to Thee!

What time the noon's unclouded gaze  
Rests on the earth with mellowed rays,  
And fills the air with golden haze;  
When birds have hushed their morning lays,  
And woods and streams are all a-blaze  
With glory of the summer days,  
My soul ascends to Thee!

When night upon the world descends,  
And morn and noon, like wearied friends,  
The darkness 'neath her mantle blends;  
When every star its glory lends  
To light the moon as she ascends,  
And Autumn over nature bends,  
My soul ascends to Thee!

To Thee, as sparks from flaming fire,  
Toward heaven my thoughts, O God! aspire;  
All time, all seasons draw me higher  
Toward Thee, and every pure desire  
Toward Thee, O God! still draw me higher,  
Let me not doubt, nor faint, nor tire,  
Till I am lost in Thee!

Original.

### Blessed Thought.

BY MRS. S. R. FURRY.

Most <sup>of</sup> all thought, and can it be,  
That shall live again:  
From sin forever free—  
Sorrow know, nor pain!

The glorious new earth shall be  
My country and my home;  
There all its beauties I shall see,  
And join the blood-washed throng.

There prophets and apostles too,  
The promise shall receive;  
And martyred saints their songs renew,  
To him they dearly love.

There those who've watch'd and wept and pray'd  
To see their coming King;  
Shall raise their voice with one accord,  
And Alleluia sing.

Death shall be banished from the place,  
Our Jesus there shall reign;  
There we shall see him face to face,  
And never sin again.

Plymouth, Ind.

## Destinies of the British Empire.

BY WILLIAM THORP, ENGLAND.

Continued.

'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'

On what national grounds can we hope that the cup of trembling and death shall not be put into our hand, when we are expressly told that all the kingdoms of the world, which are upon the earth, shall be made to drink? 'Thus saith the Lord of Hosts, ye shall certainly drink of it.' And will not God's justice be fully vindicated, in the infliction of his righteous judgments upon our guilty land? Yes, verily. Our contempt of his authority, in neglecting the qualifications required by his word, of those who are invested with the administration of public affairs, and the sceptical indifference of our rulers to the regulation of their decisions, in harmony with the rules and precepts contained in the Scriptures, and in subserviency to the glory of God, bear witness against us. The groans of our oppressed country,—the appalling magnitude of our national debt, principally contracted by fighting the battles of Popery, the state of our enslaved

and degraded colonial population, whose piercing cries have entered the ears of the Lord God of Sabaoth, bear witness against us. The guilt of our colonial system,—a mighty Colossus, bestriding the whole world;—the obscenities, the idolatries, and the myriads of murders, committed in India, under the visible protection of the British Government, bear witness against us. The blood of the house of Israel,—for have not all the cities of the empire, especially London, York, and Bristol, been deluged with the blood of the seed of Abraham, who, amidst all their dispersions, are still beloved for their fathers' sake?—and the blood of the saints of the martyrs of Jesus, unrepented of, and unwashed away, and still calling to heaven for retribution, bear witness against us. The incalculable multitudes of human beings, whom we have butchered, for the gratification of our ambition, and the extension of our dominion; the corruption of our hierarchy, and the myriads of souls sinking into into perdition, through the unfaithfulness of ungodly men, preferred to cures, for political or worldly purposes, bear witness against us. The Roman Antichrist herself, for whose re-establishment in other lands were lavished British blood and treasure, again admitted into our national councils, bears witness against a land which, early among the nations, escaped from her pollution, and her thralldom, and which early testified against her domination and blasphemous usurpations! Where is now the zeal which once characterized our opposition to her, who hath so often dyed her raiments in the blood of God's dear saints? Where is the purity from her contamination, by which we were distinguished among the nations? Where is the holy zeal that glowed with such intense ardor in the bosoms of our Cranmers, Latimers, Hookers, and Bradfords, amidst the flames of Smithfield? And where is the tender affection with which a grateful nation once cherished the memory of those martyred heroes, to whom she owes her civil and religious liberties? While these things are forgotten by the multitude, as a dream or vision of the night, the government has been wielding the powers of all Europe in support of that apostate power which brought them to the stake! The more intimate our connection with that power, the more deeply we are infected with that Infidelity, with which she is tainted to the core; the deeper must we drink of the cup of wrath, which shall be filled to the brim, when great Babylon cometh up in remembrance before God.

But it is not merely on the ground of the guilt involved in our national policy, that Divine Justice will vindicate its honors, in the infliction of these awful judgments. The corruptions of society in general are alarming in the extreme.—Moral diseases of a deep and deadly nature, overspread the land. Witness the chicanery of the law; the frauds and imposition in every branch of trade; the tricks and fetches of a wider swoop in commercial iniquity, as connected with our colonial system. Because of swearing, and perjury, and drunkenness, and Sabbath breaking, the land mourneth. Impurity and prostitution, especially in high life, perhaps accelerated by the Malthusian theory of population, and the labors of the political economists, have awfully increased, and are still increasing. Infidelity, worldly-mindedness, hypocrisy, fanaticism, pharisaism, antinomian licentiousness,

and a false liberality ever ready to sacrifice revelation at the shrine of human reason, inundate the church. The power of religion has certainly declined, and iniquity seems coming in like a flood. Where is that thoroughly devotional spirit, that stern uprightness of principle, that holy decision of character, that separation from the world, and that dread of conformity to its spirit and maxims, lest their hearts should not be right with God, which so eminently distinguished our holy men in former times? In the Established Church, the clergy are quarreling about their tithes with their parishioners, and parishioners with their clergy; the property of the church is assailed on every hand, with a violence and perseverance, and defended by clergymen, with a tenacity and a rigor, unknown to former ages; and the whole establishment seems reeling to its fall. Among the Dissenters, many congregations are dissatisfied with their pastors, and pastors with their congregations; numerous churches are destitute of pastors, and numerous pastors are destitute of churches; and there seems to be a general movement in the Dissenting ministry, from one end of the Kingdom to the other. The students of prophecy are consigning their opponents to perdition; and their opponents are charging the students of prophecy with madness; while the monster infidelity is looking on with a sardonic grin. The convulsions of churches, in fact, exactly correspond with those of nations, and all things indicate that some fearful crisis is at hand.

The love of the world reigning in the church, has extinguished the love of God; the line of separation, between the world and the church, is destroyed; the very benevolence of the age is often tainted by impurity of motive, and the want of an alliance with integrity of principle, and often common honesty; all the features of the last times, as delineated by the apostle, are prominent and visible amongst us; and the worst feature of all, in our case, is a want of the due sense of the evil, and of proper feelings with respect to our declension. We boast of our Bible and missionary Societies; certainly, they are the brightest ornaments of our age and country, and have been dear to my heart, from their first institution to this day; and God forbid that I should say a word to damp their generous ardor, or to check the flow of their benevolence; but do we not sound our trumpets too loud, and spread our phylacteries too wide, if not in synagogues, at least on platforms? And do not these things remind us of the awful charge, alleged by the faithful and true witness, whose eyes are as a flame of fire, against the degenerate church of Laodicea; which some of our ablest expositors have regarded as a type of the last state of the Church Catholic, immediately before he appears in judgment? 'Thou sayest that I am rich, and increased in goods, and have need of nothing; is not this too often the language of our annual reports, our platform exhibitions, and even of our fireside conversations? But what saith the Searcher of hearts?—'Thou knowest not that thou art wretched and miserable, and poor, and blind, and naked, and because thou art lukewarm, therefore I will cast thee out as an abomination.' The very suspicion that this may possibly be the case should make us tremble.—Upon the whole, when we deeply ponder and seriously reflect, upon our shocking reckless-

ness of human life, and our infidel insensibility to the value of souls, the iniquity of our colonial system, and our participation in the abominations of Indian idolatry; upon the universal diffusion of Infidelity, through all orders of the community, and the general rejection of the gospel by the nation; upon the sin of our national administration, and the awful state of things both in the world, and in the church: O! what a weight of guilt, of public national transgression, stands in fearful record against us! Shall not I visit for these things, saith the Lord? shall not my soul be avenged on such a nation as this? We fear and tremble; we hope, but it is against hope; for how can we hope to escape? We may, indeed, obtain a temporary alleviation of the present distress, but, instead of expecting any permanent relief, we fear it is only the commencement of overwhelming calamity. It is an observation, that cannot be too often repeated, that the worst feature, in our case, is the great ignorance of our real character which prevails, and the indifference manifested to our state of danger. There seems to be a fearful anxiety, on the part of some men who ought and perhaps do know better, to conceal, both from the world and the church, the predictions of those judgments which are to precede the Millennium. How will such men escape the charge of blood-guiltiness in the great day of the Lord? Will this ward off a single blow, lengthen out tranquility a single day, or lighten the wrath of Divine indignation? Whether men will hear, or whether they will forbear; against these lands the vengeance of God is denounced, and will assuredly be executed. Britain is one of the ten kingdoms, symbolized by the toes of the great and terrible image, which are to be broken to pieces together; and by the ten horns of the fourth beast, which is to be destroyed and given to the flame; which must be her doom, unless a reformation, of which we have not the remotest expectation, can be effected.

Is then the case of Britain so utterly hopeless? Is there no avenue by which she may escape? Are we really to believe that this vast empire,—upon whose dominion the sun never sets in his diurnal or annual course; and whose influence is still more extensive, reaching, as from a common center, in every line of direction, to all nations, whether barbarous or civilized,—must inevitably perish? Are we not assured that the inworking prayer of the righteous man availeth much with God,—that it moves the hand that moves the universe? Doubtless; however fanatical such a sentiment may appear to the purblind eye of infidelity, it is unquestionably warranted by the authority of Scripture. Yet when a guilty people have filled up the measure of their iniquity, prophets and righteous men are forbidden, by the God of nations, to pray for them, and he has told them that he will not hear them. Thus he saith to Jeremiah,—'Thou shalt not pray for this people, neither shalt thou cry unto me for them; for I will not hear thee.'—And if such be now the state of Britain, may not the prayers of the righteous be unavailing? But when Abraham interceded in behalf of the cities of the plain, did not the Judge of all the earth wait until his servant gave the signal for their destruction; and assured him, that if there were only ten righteous persons in Sodom, he would spare the city for their sakes? And may not the number of righteous persons, therefore,

Advent Harbinger



which our country nourishes in her bosom, prove her security? I bless God that there are, indeed, not only ten, twenty, thirty, forty, fifty, but a much larger number of righteous men to be found in Britain, who sigh and cry for the abominations which are done in the land, and who stand weeping between the porch and the altar saying,—O Lord! spare thy people, and give not thy heritage to a reproach! But was there not an equal, or even a larger number, in proportion to the mass of the population, in the land of Judea, only a few years before Jerusalem was destroyed? We cannot have forgotten that three thousand souls were converted to the obedience of the faith in one day; five thousand on the day following; soon after, a great multitude, of which no number is given, both of men and women; that a great company of priests also believed on Jesus; that the Lord still continued adding to the church; not as we add to our churches in the present day—ten or twenty at most—at a church-meeting, but multitudes daily of such as shall be saved; and that, besides all this, the word of the Lord was mighty, and prevailed through all the regions of Judea, Galilee, and beyond Jordan. And how lovely and dignified was the character of these first Christians under the pentecostal effusion of the Holy Spirit! How far superior to the most eminent Christians of the present day! They continued with one accord, in the Apostles' doctrine, in breaking of bread, and in prayers, and in praising God. They had one heart, one soul, so that the heathen were constrained to say,—See how these Christians love one another.—And did their presence and their prayers prove the security of their beloved city and nation? O! build not your confidence on such a sandy foundation! And will the Judge of all the earth, you ask, destroy the righteous with the wicked? That be far from me, saith the Lord. Ark was built for Noah and his family, before the windows of heaven were opened, and the fountains of the great deep were broken up; a Zoar was provided for Lot, before the Lord rained down fire and brimstone on Sodom and Gomorrah; and a place of safety was prepared in the mountains of Judea, for the devoted followers of the Lord Jesus, before Jerusalem was laid in ruins by the Roman army; to which, in obedience to their Lord's command, they fled, and escaped the terrible fate of their countrymen; and, in like manner, some ark of salvation, some Zoar, at a safe distance from the place of the outpouring of Divine wrath; some Pella in the mountains, some refuge, some asylum will be prepared to which the weeping remnant shall fly and be safe.

Still you demand, may not the institutions of Christian benevolence, which Britain has originated and still so nobly supports; her Bible societies, her Missionary societies, and the benefits she is conferring, by their agency, upon the heathen world, prove her security? I candidly confess that I was once of this opinion, and called these excellent institutions not only the ornament, but the safeguard of our beloved country. They are still dear to my heart, and may command any assistance that I can render them, however feeble it may be, to the utmost extent of my ability. But will they admit of a comparison with the Apostolic Church at Jerusalem, and her godlike institutions, of whom it is said, 'that the multitude of them that believed were of one heart, and of one soul; neither said any of them that aught of the things which he possessed was his own; for as many as were possessors of lands, and of houses, sold them, and brought the prices of the things which were sold, and threw them into one common treasury, for the relief of the brethren, and the furtherance of the gospel. How contracted is the benevolence that characterizes the church in the present age, however commendable in itself, compared with that of the mother of all the churches, when walking in the influence of the spirit of holy love, poured upon her without measure! Will the labors of our missionary societies bears a comparison with those of the Apostles, and their fellow-laborers, planting the

gospel, not only in Lesser Asia, and Greece, and Italy, the great theaters of action then in the world; but northward as far as Scythia, southward as far as Ethiopia, eastward as far as Parthia, and India, and westward as far as Spain and Britain; according to the testimony of Eusebius, Socrates, Theodoret, Julianus, and all contemporary historians, both civil and ecclesiastical; whose testimony is confirmed by that of the Apostle to the Gentiles, who tells us, in his epistle to the Colossians, written a short time before the destruction of Jerusalem, that the gospel had come into all the world, that is the Roman world; and was preached to every creature under heaven—the political heaven of the Roman empire? Once more, can the benefits, ineffable and important as they are, which we have conferred upon the heathen nations, bear a comparison with the gift of a Savior, which Jerusalem conferred upon the world?—And yet the holy city was laid in ashes, and her children were sent into long and terrible captivity. As before Jerusalem was destroyed, and the holy land trodden under foot of the Gentiles, a place was prepared for the church of God in the Roman empire; so, before the vials of wrath are emptied upon the fragments, or upon the Papal kingdoms of that empire, a place must be prepared for the church beyond its limits.

And when this purpose is executed, may not the British empire be destroyed, as the Babylonian, the Persian, the Macedonian, and the old Roman empire, were overthrown, when the purpose, to which they were appointed, was executed?—When the engine has done its work, may it not be broken or laid aside?

(To be Continued.)

## Communications.

Original.

### Delivering up of the Kingdom.

BY F. B. SCOTT.

'Then cometh the end, when he shall have delivered up the kingdom to God, even the Father.'—1 Cor. xv. 24.

It is a source of pleasure that an interest is manifesting itself in relation to the meaning of the text of Scripture which is at the head of this article; and it is to be hoped that the subject will be thoroughly canvassed, so that its real meaning may be ascertained.

Some think that it is the 'present mediatorial kingdom,' of which Christ is now King, which he will resign at the end of the world when he comes to judgment.

This cannot be; for the 'mediatorial kingdom' is the kingdom of the Future Age, when the Messiah shall sit as a priest upon his throne. At present he sits upon his Father's throne, and therefore has no kingdom to resign at his coming; but rather one to receive.

Others suppose that it will be the kingdom of the Future Age which Christ will deliver up at the end of the 'thousand years'; thus limiting the 'for ever' of his reign to that space of time. 'He shall reign for ever and ever'—even a thousand years—is the exposition they give in their interpretations.

How shall we reconcile the views of a limited reign with the declaration that of his kingdom there shall be no END? Is there no end to a thousand years? And shall the reign of anti-christ be longer than the reign of Christ?

Many, feeling the force of these objections have attempted to make it appear that the kingdom is delivered up to the Father by Christ, from the hand of the enemy; and that afterward, the Son receives it back from the Father as his own, and then reigns forever in a kingdom which has no end.

The difficulty which arises in the way of this view is, that in the Scripture, Christ is never represented as subduing the world to the Father; but always the Father as subduing the world to the Son. 'Ask of me and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession.' 'The Lord at thy right hand shall smite through kings

in the day of his wrath.' 'Thou hast put all things under his feet.' These few texts, among many others, are sufficient to establish this position.

Any person, on first receiving the good news of the kingdom and Age to come, if hearing it read, 'Then cometh the end, when he shall have delivered up the kingdom to God, even the Father,' would naturally exclaim, 'What, the Son deliver up the kingdom to the Father! I thought that at the 'END' the Father would give the kingdom to the Son; for it was shown me in the book of Daniel that the ten horned beast had his dominion taken away to consume and to destroy him to the END; and it was then that one like the Son of man came to the Ancient of Days, and RECEIVED a kingdom, that all people and tongues should serve and obey him.'

Such was the exclamation of the writer of this article, upon his first becoming acquainted with the gospel of the kingdom. Being one of the 'unlearned,' he could only receive instruction on the subject from those acquainted with the 'original tongues.' He found, by investigation, that the Coptic version read, 'Then cometh the end, when God, even the Father, shall give him the kingdom. He shall then put down all rule and all authority and power.' Here was the thing sought for. But is the Coptic good authority? It is stated to be one of the oldest versions we possess. The Coptic Church was never under the dominion of the Church of Rome. Our translation was made from manuscripts furnished us by the Roman Catholics, and the text, as it stands there, can be used by them in support of their assumption, that Christ is now reigning in heaven, and the Pope is his vicar on earth. The Coptic version favors the view of the primitive church—that God would give his Son a kingdom, and he would reign personally upon the earth. Might not this be one of the 'few texts,' the alteration of which has been the 'result of design'? See appendix to new version.

Is there not, in the Coptic reading a harmony with other Scriptures, which cannot be found in ours? Does not the Father give his Son the kingdom? Are we not taught that of his kingdom there shall be no end? Is there a single text elsewhere that ever hints at the idea of the Messiah reigning? Does not Paul's quotation from the Psalms gain force from the Coptic reading? Does he not bring forward David's saying, that the Father hath put all things under the feet of the Son of man, as proof of the Father giving him the kingdom. And if God subjects all things to the Son when he gives him the kingdom, and the Son in his kingdom is subject to the Father, will not God be all in all? Let the truth on this subject be known. Who will furnish us with more light on this great question?

Buffalo, Feb. 28, 1853.

Original.

### The Commandments of God.

BY W. SHELTON.

Sabbatarians make great use of the phrase—'The Commandments,' and quote it as applying exclusively to the ten commandments upon the tables of stone, and thus attempt to compel the New Testament to enforce the observance of the Seventh Day Sabbath, as the keeping of the Sabbath is one of the ten commandments. But there is not a single instance between the lids of the New Testament where this phrase is thus used. There are a great many commandments of God; also, many commandments which were once the commandments of God (not of Moses) are now done away. Many more commandments of God have been instituted. God has many commandments which were never engraven upon the tables of stone which are comprehended in the phrase 'commandments of God.' This is his [God's] commandment, that we should believe on the name of his Son Jesus Christ. 1 John iii. 23. This was never upon the tables of stone, yet it is one of God's commandments.

Christ, while enumerating 'the commandments,' does not confine himself to those upon the tables of stone, but also quotes from that part of the law which never was upon the tables.

Matt. xix. 17-19. "But if thou wilt enter into life keep the commandments. [Keep what? Ans. 'The commandments.'] He saith unto him, Which? [which commandments?] Jesus said, Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honor thy father and thy mother; and, thou shalt love thy neighbor as thyself."

Thus, Christ, in quoting 'the commandments,' transcends the boundaries given by Sabbatarians to the phrase, and quotes as one of 'THE commandments,'—'Thou shalt love thy neighbor as thyself,'—a commandment which was never upon the tables of stone; yet it is one of 'the commandments'; therefore, if Jesus Christ can be taken as authority, the phrase 'the commandments,' is NOT confined to the ten; and consequently those who make this application, of the phrase to argue the Sabbath now binding, are guilty of perverting the word of God.

The Sabbath is not even once ranked among 'the commandments,' in the gospel system.—Nothing but a theory, rotten to its very core, will ever drive men to such a presumptuous resort as this—nothing but a theory which can be sustained only at the sacrifice and perversion of God's word! Yet, hot-headed fanatics will get upon a track of this description, and ride with railroad speed, breathing out damnation and the wrath of God without mixture, upon those who are not willing to swallow down their truth-perverting dose of extreme ultraism! More at a future period.

Shrewsbury, Vt., March 2, 1853.

Original.

### Christian Union.

BY E. V. LYON.

DEARLY BELOVED BROTHERS AND SISTERS:—

In order that this priceless boon of a Savior's purchase be exhibited by us who are, to be the disciples of Jesus, it is highly important, that we have unwavering confidence in the inspiration of the LIVING ORACLES.

2. That we abide by the literal interpretation of this best of all books.

3. That we believe that its Author has given it to us, clothed in language that we may understand.

4. That we allow each other the right to search and understand the Scriptures for themselves.

5. That we believe 'all Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.'

6. It is highly important that we give heed to the sure word of prophecy, as unto a light that shineth in a dark place, until the day-star arise in our hearts.

7. That we believe in a literal fulfilment of the prophetic word.

8. That when we hear a truth or sentiment advanced, which comes in collision with our peculiar notion of things, instead of seeking to bring objections against them, or turning them into burlesque, we should remember that God has made it our duty to compare them with his unerring word; and if they are found to be in harmony with it, then it is for us to receive them, though it may be at the sacrifice of a degree of popularity which we have gained by propagating error.

9. We should remember that the Great Head of the church has made it our duty to preach a whole gospel.

10. We must occupy a position that will enable us, with pleasure, to grant unto our brethren and sisters who may chance to differ with us on the true import of certain portions of the blessed Bible, freedom of thought and of speech; and at the same time, exercise christian kindness and patience towards them.

11. We must at all times occupy the position of a learner in the school of Christ.

## THE GOSPEL.

(Continued.)

The Epistle to the Hebrews will next claim our attention. In it, the gospel in all its harmonious parts and divine fullness, is clearly taught; and he who has a correct understanding of this masterly production, knows what the great and glorious purpose of God is, relative to the gracious salvation of a fallen world. In trying to obtain a true knowledge of this book, the following facts should be impressed on the mind of the humble inquirer after truth.

1. The epistle was written for the special benefit of the Hebrews.

2. It was written to them for the purpose of removing their partial blindness relative to the eternal purpose of God, or his glorious gospel. The Jews partly, but not fully understood that purpose, for 'blindness in part' had happened to them. Rom. xi. 25. They could see no place in the economy of redemption, for the humiliation and sufferings of Christ. His first advent and the entire dispensation of grace to the Gentiles, during his seat at the right hand of God, waiting for the time when his enemies shall be made his footstool, were a stumbling block to the Jews. Paul faithfully and wisely labors in this epistle to remove this obstacle out of their way, by showing from their own Scriptures, that these things hold an important place in the wise and merciful purpose of God.

3. The Jews supposed that the Mosaic covenant, the Levitical priesthood, and all the divine institutions of the law, would be endless, and that all the precious promises relative to the restoration of the kingdom, to Israel would be fulfilled under the law of Moses. To correct these fundamental mistakes, was another important object of Paul in writing this epistle. This will be made clear in subsequent remarks. With a desire that these facts should be impressed on the mind of the reader, we will proceed to the investigation of this important part of the divine writings.

The first point the apostle establishes is, that the ministry of Christ, or the gospel age, holds a conspicuous place in the purposes of God. His proof in the case is drawn from the Jewish Scriptures.—And the first is, God, 'in these last days' has 'spoken' unto us by his Son, Heb. i. 2. Moses prophesied that God would thus speak: 'I will put my words in his mouth; and he shall speak unto them all that I shall command him.' Deut. xviii. 18. God spoke 'to the fathers by the prophets,' (Heb. i. 1), and as their ministry was one of teaching, warning, prophesying; &c.; the ministry of God's Son would be of a similar character, and if Christ must fill such a calling, there must of necessity be a place for it in the purpose of God. This we conceive, is the argument, and it most triumphantly silences the unbelieving Jew, and proves that the gospel dispensation fills an important place in the economy of redemption.

This point is further proved by the declaration 'Whom he hath appointed heir of all things.'—Verse 2. The prophet Micah speaks of this heir thus, 'Yet I will bring an heir unto thee, O inhabitant of Masehah: he shall come unto Adullam the glory of Israel.' Micah i. 15. The margin reads, 'The glory of Israel shall come.' How, or in what character? The partially blinded Jew looked for him, not as an heir, but as an inheritor, who should at once assume his right to the throne of David and kingdom of Israel. But Paul proves to them from their own Scriptures, that their promised King must first come as an heir to that kingdom, and that during the time of his heirship he would be exalted 'on the right hand of the majesty on high,' (Heb. i. 3), there to remain 'till his enemies be made his footstool,' (Heb. x. 13), when he will come 'the second time' (Heb. ix. 28) to inherit the kingdom. These two comings, first as an heir, and then as an inheritor, are clearly taught in the first chapter of Hebrews. The first, as we have already shown, is proved in verse two; and the second, in verses four to nine, inclusive. The sixth verse reads in the margin and correctly, 'when he bringeth AGAIN the first begotten into the world,' clearly showing that the throne of which Paul was speaking and which Christ would inherit, could not be possessed by him at his first coming, but at his second, or when he should come 'again.' This overwhelming argument should silence the objecting Jew, remove his partial blindness, and cause him at once, with joy to acknowledge that the gospel dispensation has a place in the purpose of God.

The great truths stated and evidently referred to in this part of the apostle's argument, are of such vast importance that we cannot dismiss the subject without giving it more in detail, or as the several important parts stand in the wide and eternal purpose of God.

There are three ages or dispensations that claim our attention, and each has its proper place in that purpose. The Mosaic or Jewish age, the Gentile or Gospel age, and the Restoration or age to come. They may be compared to the blade, the ear, and then the full corn in the ear. Mark iv. 28. The first is represented in Gal. iv. 1-3, as a dispensation or law of bondage, holding those under it as servants under tutors, constituting no one an heir to the promised inheritance. The second is represented as freeing those who believe it, from the bondage of the first, and constituting them sons instead of servants; and if sons, then heirs. Gal. iv. 4-7. The law of Moses though good in its place, could make nothing more of its most faithful subjects, than servants, (let the Sabbatarian remember and tremble at this fact), while the gospel exalts them to the high condition of heirs with Christ, of the kingdom. He is not an inheritor now, neither are his joint heirs, inheritors, but he and they are still heirs, and he is waiting at the right hand of God, and they on earth, mostly in the grave, for the time appointed of the Father for them jointly to 'inherit the kingdom.' Matt. xxv. 31-34. When that time shall come, then the present dispensation will terminate and the third, the Age to come, or 'dispensation of the fullness of times' (Eph. i. 10) will begin, and Christ and his joint heirs will receive their most glorious inheritance.

This view of the subject not only clearly shows the great blindness and extreme folly of the Jew in refusing to be delivered from the bondage of the law into the gospel freedom of the sons of God, but it presents in equally clear light the sad mistake of those who will not admit that the Age to come, or 'dispensation of the fullness of times,' in the wise and immutable purpose of God, succeeds the gospel age. The one, through partial blindness and deep-rooted prejudices in favor of the traditions of men, stumbled at the wisdom and benevolence of God in granting 'repentance unto life,' to perishing Gentiles; while the other, is stumbling at the unbounded goodness and mercy of God in more abundantly manifesting his saving power to the 'left' of the nations, and their posterity, Jews and Gentiles, in the Age to come. They have become wise in their 'own conceits,' and have forgotten that the now partial blindness of Israel will be removed after Gentile fullness shall be complete, and that Israel will then be saved, (Rom. xi. 25, 26), and that in view of this very fact, the apostle was so filled with unutterable joy, that he exclaimed, 'O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!'—Rom. xi. 33.

In rejecting the gospel age, the Jew virtually said, the law of Moses is deep enough, and we will not go any deeper! But God did not stay the waters of salvation to suit their blindness or oddity, but caused them to rise higher, so that they became sufficiently deep and broad for the Gentile world to bathe in. The partially blinded Gentiles now virtually say, we have found the greatest depth of these waters, and we will not sound for any deeper, for our gospel line will not admit of it. Will unbelieving Gentiles, more than unbelieving Jews, prevent any further unfolding of the infinitely deep and boundless purpose of God? No, no.—But if they reject that purpose, his fearful displeasure will be upon them, and his gracious designs will be carried out to the joy of all who acquiesce in them. 'For who hath known the mind of the Lord? or who hath been his counselor?'—

Or who hath first given him, and it shall be recompensed unto him again?

For of him, and through him, and to him, are all things: to whom be glory for ever. Rom. xi. 34-36.

(To be Continued.)

## PRESENT ASPECT OF THE WORLD.

THAT the elements are working up to a terrible crisis, can scarcely be doubted by any one who watches the progress of events. Politicians have their own speculations concerning the state of things, and the results likely to grow out of it, and in many respects will be disappointed; but those who take heed to the sure word of prophecy, follow the light which will not deceive. In our opinion, the time has fully come, when Christians should anxiously inquire into the nature of passing events, and their probable bearing upon the cause of God. Indeed, this was always their duty, but at the present time, when the powers of darkness seem to be mustering their hosts for a great battle, the duty appears to be more than usually important. In connection with the passing events of the day, Christians should study prophecy, and earnestly pray that the en-

force of God's words may give light.

Due caution is to be used by Christians, however, in giving the results of their inquiries to the world. Sometimes they commit great blunders, and expose themselves to ridicule, to say nothing of the injury they do to the cause of truth. Certain great events are foretold in the Bible; but, connected with these events, and preparatory to them, are numberless particulars, in the foreknowledge of which the Bible does not enlighten us. As these transpire, one after another, the student often imagines that certain results must immediately follow, which will be nothing less than the great foretold events themselves. But in a little time, he finds that the results immediately apprehended have not taken place; some unexpected turn has been given, and the events of prophecy are postponed.

One of the foretold events which has deeply interested students of prophecy, is the extinction of the Ottoman Empire. That being accomplished, they look for the speedy 'gathering of the kings of the earth, and of the whole world, to the battle of that great day of God Almighty.' Rev. xvi. 14. The signs of its accomplishment have seemed to glimmer in the horizon for a long time, and the wonder to some is, that it has been so long delayed. Still it does not take place, God, for some wise purpose, holding it in abeyance. It is well known, that the Czar of Russia has been watching his opportunity for years to make a descent upon Turkey, and nothing but the combined alliance of the other great powers to preserve its integrity has prevented him destroying it long ago.

Knowing how easy it is to be deceived, and that the providence of God often gives a turn to affairs which no human foresight anticipated, we bared no predictions of what is to result from the present state of things in the Old World. Sagacious statesmen say, that a campaign looms in the future; that the powers of Europe will soon be involved in a general war. We think this very probable; indeed, it would not surprise us to learn that the struggle has already commenced.

Napoleon III. is that comet in the political heavens, whose eccentric motions seem to defy all calculation. He proclaims peace, but is thought to mean war. He declares toleration, but is thought to mean oppression. Nobody trusts his plans; nobody believes his promises. Whether he will prove the mightiest scourge the world ever saw, or whether, after blustering awhile, he will sink into comparative littleness, and leave 'the other powers to breathe easy again for a time, it may be somewhat difficult to tell.

It is not long since he raised the dispute between the Greek and Latin churches concerning the custody of the keys of the Holy Sepulcher into a matter of considerable importance. In 1740, a treaty had been concluded, under the auspices of Turkey, with the consent of France and Russia, that the Greeks should have one-half the church for their use, and the Latins the other half, and that the keys should be divided between them, on condition that they were to provide in equal rates for repairs. The repairs not having been provided for by the Latins, according to the stipulations of the treaty, the old dispute was revived, and the Sultan was called upon to decide the questions that grew out of it. But alas! how shall he decide? If in favor of the Latins, he offends Russia, the religion of the Greek church, being the national religion of that empire; if against the Latins, he offends France. Adroit diplomacy finally patches up the trouble, so that war is not the immediate consequence.

In the mean time, Russian intrigues stir up insurrection in Montenegro, a small province of Turkey, on the eastern side of the Adriatic Sea, whose inhabitants profess the faith of the Greek church. Without assigning any reason, and without any previous declaration, the Montenegrins attack the Turkish fort on Lake Scutari, murder the Turkish garrison, and fortify the place. This petty squabble soon grows into a question of peace or war between Austria and Turkey, Russia all the time striving to embroil the two countries. But Turkey proving completely victorious over the Montenegrins, there is no more chance for Russian intrigues among them.

But now another event takes place. The Italians, goaded beyond endurance by the Austrian yoke, make an outbreak at Milan. What the result of it is, we are not yet very definitely informed; but, at all events, it insures peace between Austria and Turkey for the present. Napoleon is said not to be hostile to the Italian movement. Be that as it may, it shows that the affairs of the East are becoming much complicated.

In the mean time, England is uneasy. She is completing her naval armament and her national

defenses, and every dock-yard is full of activity.—Prussia is providing Coblentz, her strongest fortress on the Rhine, with military stores, as if in anticipation of a siege. Russia marches her army in a south-western direction. Every body anticipates some movement pregnant pregnant with important consequences.

What are these signs of the times? How much, or how little, do they mean? Who can tell? We venture no positive decision, but we know that God rules, and let the kings of the earth decide what they will, his great and glorious purposes will not fail of being accomplished. Perhaps the drying up of the mystical Euphrates is just at hand. But let Christians study their Bibles, watch, and pray.—Sabbath Recorder.

## TWO SORE EVILS.

THERE are many sore evils that afflict the Church, two of which now claim our attention. Some ministers conscientiously believe that it is their duty to preach one specific portion of God's Word and others, another part of it. Now it is a very sore evil for one of these laborers to condemn all the rest because they will not leave their specific work, and engage in his. Each may be doing some good in the great work of preaching the gospel, and should be encouraged in their benevolent endeavors to save their fellow men. It is true that it would be better if all could so enlarge their minds and extend their labors as to embrace the whole gospel; for then there would be a union of effort between them; instead of presenting only detached parts of the gospel they would be enabled to hold it up in all its unbroken fullness and beauty, and thereby prove more successful in doing good than they otherwise could. But as the great mass of reformers ever have been, and probably ever will be in this imperfect age—men of one idea, or who have had, and will have, their hobbies or particular messages or specific work to perform, therefore too much should not be required at their hands. If they can do any good in their limited work, we should rejoice, and if they do not exactly follow with us, we should not call fire down upon them. It should satisfy us of the purity of their intentions and goodness of their work, to know that they are actually casting out devils, for no one can do this work but in the name of the Lord.

We do not consider this making one part of the gospel of greater moment than another, and so proclaiming it, the better way to get the truth before the people: perhaps it is, however, better than to have no part of the gospel preached. The better way we think is, to present the whole purpose, or gospel of God, so that what the people do learn, may be learned correctly. To teach the sciences correctly, their first principles must be given before teaching the more intricate parts of them.—Teachers of the gospel should pursue a similar course, if they would make understanding disciples of the Lord Jesus. To instruct them in some abstract higher lesson of the gospel, without giving them to understand what relation it sustains to other parts of the gospel, sometimes may result in leading men to embrace the whole truth, and it may make narrow minded bigots of them. At any rate, this has sometimes been the result of partially preaching the gospel, as painful examples among us show. The greater the truth embraced, the more sacred it will appear, and the greater bigots it will make of those who receive it as THE ALL IMPORTANT truth. In such cases it becomes so important to them as to sink other truths in their estimation into insignificance. Now this is another very great evil that has long afflicted the Church; and it should be the object of us all to correct it as far as possible.

We here repeat what we have often said, in substance before, that one object has uniformly actuated us from the commencement of the publication of our humble sheet. Before issuing the first No., more than ten years since, we retired to our closet and there covenanted with our ever blessed God, to proclaim His Word in all its glorious parts, according to our best ability; and we have not for one moment since, seen cause to change our purpose. Hence we have no special truth, to the neglect of other truths, to proclaim. Our object is to become thoroughly acquainted with the great and glorious purpose of God in the redemption of fallen mortals, and to teach it to others, not in detached parts, but in all its divine harmony and perfect fullness, so that all others may believe, obey, and be saved by it. Others may have a more limited work to perform; if so, the blessing of God attend them; and may we also share in his blessings in endeavoring to proclaim a full gospel.







19112 ROCHESTER, SATURDAY, MARCH 12, 1853.

## TIDINGS FROM JERUSALEM.

Mr. Marsh, Editor of the Advent Harbinger—

ress, pre-paid, O. R. L. CROZIER, Rochester, N. Y



## Papal Intolerance.

[The following account of the recent persecution of two humble Christians, in Tuscany, though lengthy, nevertheless, will be read with deep interest by every friend of Christian liberty. It will faintly call to their mind the untold sufferings for Jesus' sake, of millions of the children of God, under the infernal reign of the bloody Inquisition, admonish them of what the Catholic church will again do, in every country, if they shall have the power to do it. But this we trust will never be the case, for the days in which the saints were to be under the power of this church, have ended, and its days of consumption have come, and its time of final destruction is near. Amen. Dan. vii. 25, 26.]

From the Buona Novella, of Turin.

## Trial of the Madiai.

On the night of the 15th of November, 1851, several houses were ransacked by the gendarmes, in order to arrest what they styled the heretics. The abode of Prof. Bolognini, well known for his talents and exemplary virtues in the University of Bologna and Pisa, was surrounded by the police, expecting to find the terrible conspirator; but as he was already on his way to a foreign land, the police were satisfied by carrying off his Bible in the Italian language. Next came the arrest of Count Guicciardini, a member of one of the wealthiest and most illustrious families of Italy, with several others accused of Protestantism—the total number not being less than fifty persons, of all ages and condition. Count Guicciardini was the only one released from prison; but on condition that he should leave the country. This gentleman is at present in Scotland.

A traitor sprung out from among these Italian puritans, who, to recover his freedom, denounced all his brethren, in whose communion he had often prayed. His name is Pasquale Casacci; he accused Sig. Madiai and his wife of Protestant proselytism, and of having spoken and preached against the Catholic religion. But before entering into the particulars of the trial, let us give a short sketch of the lives of those two unfortunate beings.

Francesco Madiai, son of a farmer, was born amongst the beautiful hills of Casentino, not a great distance from the city of Florence. At an early age he left the parental roof, and went to the city in the employment of several patricians. Having learned French and English, he travelled as courier with foreign families, with whom he visited many parts of Europe, and even the United States.

Rosa Madiai, from Rome, had lived in London more than twenty years, when she returned to Italy; she met Francesco Madiai at Florence, whom she had known before, beyond the Alps; they became husband and wife, and were married by a Protestant chaplain. The weak state of her health did not allow her to mingle anew in the hardships of an arduous and agitated life. Having added her few savings to those of her husband, they furnished a house, and let it to foreigners, and particularly to English families. Not having either a classical nor a middling education, nor a natural strength of ingenuity and spirit, wanting in conversation and bodily vigor, unpossessed of any social rank or conspicuous adherences, they could not dwell on vast and dangerous enterprises; so their care was a moderate industry, in order to reap from it the means of existence. While the wife was busied about domestic concerns at Florence, the husband who enjoyed excellent health, continued his travelling life until lately, when he decided to pass his last days with his wife, in the midst of his relations. We must add that both had forsaken the religion in which they had been baptized, and openly acknowledged belonging to the Swiss communion. The Madiais were put in separate cells at the Bargello prison; and after several weeks of strict confinement, the government notified them that their trial would take place on the 4th of June, 1852. Being too poor to employ counsel in their defense, Signor

Odoardo Magglorani, one of the most learned jurists of Tuscany, generously and gratuitously offered his services to the two prisoners, and his example was imitated by three other eminent lawyers, viz.; Vincenzo Salvagnoli, Adriana Mar, and Leopoldo Galcotti.

Great anxiety prevailed among the population of Florence as to the results of these proceedings—a great many citizens applied for admission to the Halls of Justice; but the government notified that the trial should be conducted with closed doors.

The presiding judges (as there was no jury) were Mr. Nervini, who, during the whole trial, appeared very bitter against the culprits; Cocchi, the interrogating Judge, the same who received a hard rebuke during the State trial of Guerrazzi; and Bicchieri, the public prosecutor.

At 10 o'clock, A. M., the gendarmes brought three prisoners into the court—Pasquale Casacci, the informer, was the picture of an unhappy man; Francesco Madiai appeared happy to see his wife again, and pressed her hand; and Rosa (his wife) was pale and trembled with emotion. The few persons present were surprised and moved with the tranquility and firmness of the two accused.

At the commencement of the trial, the presiding Judge asked from Francesco Madiai if he was born in the bosom of the Holy Mother, the Roman Catholic Church? A. Yes, sir, was the reply; but now I am a Christian according to the gospel.

Q. Who has made you such, and does there exist an act of abjuration amongst those you are united to? A. My convictions have existed for many years, but have acquired strength from the study of the word of God.

Q. Who advised you to leave the Catholic faith? A. Nobody; it has been a matter between God and my own soul.

Q. Have you ever made a public abjuration? A. Yes, sir.

Q. When and how? A. When I took the communion in the Swiss church.

Q. Have you distributed among the people any publication contrary to the dogmas of the Roman church? A. No, sir; the tracts I gave the people to read contained only passages of the Holy Scriptures, but nothing of controversy between the two communions.

Q. Did you ever hold religious meetings in your house? A. Yes, sir.

Q. What did you say and do. A. That we were all believers in the Evangelical church, and as such we used to congregate and pray.

Here Casacci said to the President that many were Catholics, and Francesco Madiai and Rosa (his wife) persuaded them to leave the Papal church.

Q. What have you to say, Francesco Madiai, against the deposition of the present witness?—

A. Those who were yet Catholic desired to become acquainted with the eternal truth, and under such circumstances I could not refuse them admittance to my house.

Q. Have you ever had any religious controversy during the time you spoke against the church? A. Yes, sir, only when I was provoked; I spoke of the dogmas of the church as contrary to the Bible, but have never used, during this conversation, any disrespectful language.

Hereupon the President ordered Francesco Madiai to sit down. His wife was called to stand up.

Q. Have you changed your religion for any material object?—did you ever receive any pecuniary remuneration? A. No, sir, I have not changed my former religion lightly, or to please men; in such a case I could have done it when I was in England, where I lived several years.

Q. What then could induce you to take that step? A. The reading of the Bible convinced me of the error and contradictions of the Romish doctrines.

Here the presiding Judge imposed silence on the prisoner.

Q. Have you ever made any public abjuration? A. Yes, sir; as soon as I became firmly

convinced of the truth of the Evangelical doctrine I abandoned the church, and made a public confession of faith of the Lord's Supper.

Q. Where did the public confession take place? A. In the Swiss chapel, at Florence, when the former laws of our country gave and protected religious liberty.

Q. Have you, at any time, called the Holy Apostles men of hatred? A. No sir; that accusation is totally untrue. I have never been guilty of such a thing, and shall prove the contrary by the words of St. Luke, chapter xxii., from verse 28th to 31st. But the Judge interrupted Rosa Madiai, saying, 'We are not speaking about religion now.' 'The defendant replied, 'As I am accused of religion, I am to answer and defend myself on that subject.'

The President, with a stern look, bid her silence, for the second time.

Q. Have you ever said that the Christian religion had but eight commandments, and that our creed allows fornication?

The prisoner hereupon rose indignantly, and said in a high tone of voice, that as her only reply to that infamous charge, she should be allowed to say the Ten Commandments, in order that they might judge whether there were eight or ten.

'Silence,' was answered by the court; upon which, being angry, the defendant replied 'that it was no justice to impose silence on one's defence.'

The judge appeared somewhat milder, and asked the prisoner if she and her husband observed the ten Commandments?

'Certainly,' she answered, as God dictated them to Moses on Mount Sinai.

Here the word 'silence' was repeated, and the examination of Rosa Madiai was closed by the Judge saying 'that is sufficient.'

The small audience composed of a few English gentlemen, who had been admitted through the influence of Sir Henry Bulwer, were struck with the simplicity and sincerity of the Madiais.

On the following day the witnesses were examined. On the 6th of June, Mr. Magglorani announced to the court that he was ready for the defence, which was made with so much warmth and feeling as to draw tears from the eyes of the prosecuting attorney.

The learned defender said:—'Honorable gentlemen—Here before you, stand two aged persons, charged by the accusations—not for Protestant proselytism, nor for having spoken disrespectfully of our church, nor for having taken at any time, any part in the political events which have lately desolated our country, but they are guilty before our modern laws, of being apostates and becoming members of the Evangelical communion. For this crime, of which my two clients openly and candidly confess being guilty, they are, perhaps, to be condemned by this tribunal. If our present religion is contrary to all religions except our own, I see no reason why honorable citizens should be tried as unbelievers or hired emissaries.'

'The court should know, that although the so-called Evangelical Christians do not acknowledge the authority of Rome, and disagree in some parts, with its doctrines, yet they are rigid observers of the Christian morals, and profess all those principles which most satisfy the human heart, and are adapted to the intellect. The prosecuting Judge was grossly mistaken when he accused the defendants for acting as Evangelical Christians merely for sake of money, for they lived on their toils, and are two of the most pious, upright and honest persons and were acknowledged to be such by those same persons who the more wished to aggravate them; even the curate of our parish has done justice to the Christian probity of the two prisoners, testifying more over having been received several times, at Madiai's house, with the greatest and kindest hospitality, and has ever admired their charity and modesty.'

The counsel then read to the court a letter from a nun belonging to the Convent of Massa, in the valley of Nievole, near Pescia, wherein she states, on plain truth, of having known before she took the veil, Rosa Polini and Francesco Madiai, who are now married and living in Florence. 'I have lived,' adds the nun, 'with the wife, in the service of several foreign families,

for almost two years, and have always esteemed her and her husband for the upright, honest, and charitable actions in every respect, although concerning religion they belonged, to my knowledge, to an heterodox communion.' This declaration is dated 22d of May, 1852, signed by Sister Rosa Felice Massei, and authenticated by Sister Anna Maria Bartoli, Abbess of the Monastery of the Selestene, and by Pietro Forti, Bishop of Pescia, in Tuscany.

On the morning of the 7th of June, the public prosecutor summed up the charge, and on the fourth day the court remained long in consultation; the votes were divided, and one vote decided the question, two being in favor of acquittal, and three of condemnation. At last the Clerk of the Court announced to the prisoners to stand up, for sentence was to pass upon them. The presiding Judge read with a trembling voice: 'Francesco Madiai, the court has decided you should be condemned to fifty-six months of galleys and hard labor in the prisons of Volterra; and you, Rosa Madiai, are condemned forty-four months at the *ergastolo*, (the female galleys,) at Lucca also with hard labor. Besides this, you both are answerable for all the expenses of the trial, and subject to two years surveillance by the police, after the completion of your punishment.'

Pasquale Casacci, who denied everything, was acquitted of the criminal charge, but was detained to answer two questions against him, by the police, according to the law of April, 1851.

The conduct of the Madiais during their trial did them the greatest honor, and awakened the admiration of the audience. They listened to the sentence, with great firmness and dignity.—Francesco was in perfect peace and received the final blow in a spirit of holy submission; and the only expression of suffering was squeezing the hand of a friend near by, saying, 'There is need of patience—and the comfort, the joy of the Holy Spirit never changes with me, however it may with my poor body. I am happy. God has been with me all the time of my imprisonment, and he will always be with me as long as I remain in prison, and I am sure He will carry me unto death.'

Rosa Madiai, as soon as she returned to the Bargello prison, knelt and prayed for some time; afterwards she wrote the following letter to her husband:

"MY DEAR MADI—You know that I have always loved you; but how much more ought I to love you now, that we have been together in the battle of the Great King—we have been beaten, but not vanquished. I hope that, through the merits of Jesus Christ, God our Father will have accepted our testimony, and will give us grace to drink, to the last drop, the portion of that bitter cup which is prepared for us, with returning of thanks. My good Madi, life is only a day, and a day of grief. Yesterday we were young, to-day we are old. Nevertheless, we can say with old Simeon: 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' Courage, my dear, since we know by the Holy Spirit that this Christ, loaded with approbrium, trodden down and calumniated, is our Savior; and we, by His holy light and power, are called to defend the holy cross, and Christ who died for us, receiving His reproaches that we may afterwards participate in his glory. Do not fear if the punishment be hard. God, who made the chains fall from Peter, and opened the doors of his prison, will never forget us. Keep in good spirits; let us trust entirely in God. Let me see you cheerful, as I trust, by the same grace you will me cheerful. I embrace you with my whole heart."

"Your affectionate wife,  
(Signed) "ROSA MADI."

Before leaving the Bargello for his final imprisonment, Francesco Madi, applied to be allowed to carry with him a supply of clean linen, clothes, &c. But this was not permitted. He smiled, saying, 'Well, all things according to

(Concluded page 310.)



# ADVENT HARBINGER AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

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## Poetry.

**Father, Forgive Them; they know not what they do.**

When friends who seemed to love us  
Have proved unkind, unjust,  
And all our heart's affections  
Are trampled in the dust;  
And when—life's chief joys vanished—  
We mourn the false, the untrue,  
'Father,' we cry, forgive them;  
They know not what they do!

When the keen shafts of malice,  
Of hatred, envy, pride,  
Have pierced the bursting bosom  
Which would not, could not chide,  
Yea, when men falsely charge us  
With faults that's not our due,  
'Father,' we cry, 'forgive them;  
They know not what they do!'

And when in our distresses,  
Pretended friends betray,  
And blight in sorrow's season  
Hopes of a happier day;—  
And when their false professions  
Lie open to our view,  
'Father,' we cry, 'forgive them;  
They know not what they do!'

And when our name is slandered—  
Our character made black,  
And calumny draws near us  
With venom in its track;  
Still, still for those who hate us—  
Who once our friendship knew,  
'Father,' we cry, 'forgive them;  
They know not what they do!'

'Tis hard—it is not human—  
To bear with scorn and wrong—  
Life's greatest ills to suffer  
With patience deep and long;  
Yet it is right and Christian,  
Therefore when foes pursue,  
'Father,' we cry, 'forgive them;  
They know not what they do!'

For he, our best Redeemer,  
When tortured on the tree,  
Prayed for the foes who slew him—  
For ours: why should not we?  
O, may the Holy Spirit  
Guide us to cry out too,  
'Father, for Christ, forgive them;  
They know not what they do!'

## Destiny of the British Empire.

BY WILLIAM THORP, ENGLAND.

Continued.

'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'

BUT how long will it be to the end of these wonders?—Is the great and terrible day of the Lord near at hand? Is this the predicted crisis of the nations, and of Britain's destiny? A miraculous degree of inspiration is necessary, to enable any man to answer these questions, positively, in the affirmative. To this I make no pretensions, and therefore I would guard against the presumption. God has reserved the times and seasons in his own power. Secret things belong to him, and things that are revealed unto us, and to our children. But as he hath been pleased to lay before us several chronological prophecies, doubtless, with some wise and gracious design; it is our duty to examine them, with devout attention, and fervent prayer, and see whether, by comparing them among ourselves, and, with the general system of prophecy, and the signs of the times; something may not be discovered, to put us upon our guard, and to encourage the servants of God, to bear up with patience under the trials of their faith, which being much more precious than that of gold that perisheth, though it be tried in the fire, shall be found to praise, and honor, and glory, at the appearing of Jesus Christ. The Spirit of proph-

ecy informed Daniel that, at the time of the end,—the crisis which we have supposed to be near at hand,—many shall be purified, and made white, and tried; but that the wicked shall go on to do wickedly; that none of the wicked shall understand these events when they happen, but that the wise shall understand them.

Seventy prophetic weeks, or 490 natural years, according to the numerical prophecies of Daniel, were to intervene, from the going forth of the commandment to restore and build Jerusalem, to the first advent of the Messiah. And the prophecy was so well understood by the Jewish nation, that, at the time of his appearance, every eye was open, and every mind was awake and attentive, in Judea, and wherever the Jews resided, to mark the signs which might indicate his coming. And not only so, but these prophecies having been translated into the Greek language, which was, at that time, universally read, and universally understood, a general expectation of his appearance prevailed, throughout the world. The learned Mede, and Dr. Prideaux, have clearly proved that Daniel, or rather the interpreting angel, in that remarkable prophecy, not only predicted the precise time of the Savior's advent, but that he divided the history of his life into three distinct periods; the first of which he spent in obscurity; the second comprehends his public ministry, and that of his precursor, John the Baptist; and the third, which, though the shortest, is incomparably the most important, includes the closing scene of his suffering and death; and that he also foretold the year, the month, and the week, 'when the Messiah should be cut off, not for himself, but for the transgressions of the people, when he should finish transgression, make reconciliation for iniquity, bring in everlasting righteousness, virtually abolish the sacrifice and oblation, and confirm the covenant of redemption.' Three prophetic years and a half, or 1260 natural years, are frequently mentioned by Daniel and St. John, as the period that shall intervene, from the time of the full dominancy of the Papacy, to the second coming of the Messiah, to destroy the Man of Sin, to overthrow the kingdoms of the Papal empire, and to establish his Millennial kingdom in its meridian glory.

As the object of these lectures is not profound or critical analysis of the chronological prophecies, but rather of a practical nature, I shall not presume to say, in the confident tone of infallibility, at what precise time this mysterious 1260 years commenced; whether in the reign of the tyrant Phocas, according to the opinion of Mr. Faber, and other commentators of high authority; or in that of the Emperor Justinian, as is maintained by Mr. Freer, and Mr. Irving, and other respectable writers; or not until the Papal horn was full grown, and fully developed, when the Roman pontiff became a secular, as well as a spiritual, sovereign, in the reign of Pepin and Charlemagne, according to the interpretation of Bishop Newton, Sir Isaac Newton, Vitranga, and Boulevard, and other authors of great authority. It should seem, from many prophetic intimations, that when the 1260 years have run out their course, or very soon after, the Man of Sin is to be destroyed; that the kingdoms of the Papacy are to be broken in pieces, and beaten to powder; that the Ottoman empire is to be overthrown; and that the scattered remnant of Abraham's seed are to be restored to the land of their fathers. But the Man of Sin is not yet des-

troyed; the kingdoms of the Papacy are not yet broken in pieces; the Ottoman empire is still standing; and the seed of Abraham are still scattered among the nations. We may therefore, I think, conclude, that the mysterious period is not yet finished, and that a great work yet remains to be accomplished on the vast theatre of the world.

Recent events, however, especially the late Revolution in France, the convulsions of the continental nations, and the sudden and almost instantaneous change of public opinion in this country, and in all Europe, prove that the Supreme Ruler of the nations may, and probably will accomplish a great work, in a short time; and all things indicate that the great day of the Lord is not far distant. In correspondence with the chronological prophecies of Daniel, and the Apocalypse, certain signs, or prognostics, are given us, as harbingers, announcing the speedy appearance of the Son of Man, in the power and glory of his kingdom. 'Now,' says our Lord, 'learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye see and know, of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know that the kingdom of God is nigh at hand.'

Although the Father holdeth the times and seasons in his own power, and no man knoweth the day, or the hour, wherein the Son of Man cometh; and although it was not given in commission to the Son, to make it known in his public ministry; yet, by comparing the signs of the times with the numerical prophecies, we may know, with certainty, when the awful and glorious day of the Lord is rapidly advancing upon us. The great and broad outlines of prophecy are obvious to every man who is exercised in the study of the prophetic writings, long before the predicted events are fulfilled; but the smaller lines which refer to the times, the places, and the minute circumstances of their accomplishment, are more faintly, or less distinctly, defined; and it has pleased God, that a considerable security should rest upon the prophetic dates, until the consummation is drawing near. Thus the prophecies of Daniel were closed up and sealed until the time of the end, when the book was to be opened, the seals were to be removed, the mysterious dates were to be developed, many were to run to and fro, and prophetic knowledge was to be increased. The period here foretold, is that in which we are now living; for never since the time of the Reformation has there been such deep and intense attention paid to the sacred prophecies as within the last thirty or forty years. The seals are now being removed, the signs of the times shed a light on the prophetic dates, the prophetic dates reflect their light upon the signs of the times, while the general or discursive predictions lend their beams also to the general stock of information; and all together form a concentrated body of light, visible and conspicuous to all, except to those who are wilfully blind.

Among the signs of the times, or the precursors, which announce the speedy approach of the great day of the Lord, witness the present concussion of the nations.

We have entered on a new era in the history of the world. The great wheel of human affairs has nearly turned round once in our time; revolution again has begun its march, and God, who

has said, 'I will overturn, will overturn, will overturn it, and it shall be no more until he come, whose right it is, and I will give it him,'—has told us where all these mighty revolutions will terminate, that it is the downfall of the Papal kingdoms in the western Roman empire; in the annihilation of the Turkish empire; in the destruction of the heathen nations, in their national capacity; and, finally, O! transporting thought! in the universal establishment of the millennial kingdom of our Redeemer.

The simultaneous shaking of all the provinces of the Ottoman empire with the convulsions of all the kingdoms of the Papacy, is another sign that the day of God is advancing. Popery and Mahomedanism—the great eastern and western apostacies, rose about the same time; and, about the same time, according to the spirit of prophecy, they may be expected to fall in one common ruin.

The fearful progress of Infidelity is mentioned, as another prognostic of the nearness of that great and terrible day. Daniel foretold, that when the reign of Papal superstition was nearly over, at the time of the end, an infidel power should arise, and do according to his will; that he should exalt himself and magnify himself above every god, and speak marvellous things against the God of gods; and should prosper till the indignation be accomplished. And have we not seen in these latter days an Atheistical monster rising out of the fetid and vermin-producing marches of the Mother of Harlots, in a neighboring country; possessed and goaded on by infernal furies, breaking down the thrones and overturning the altars of Papal superstition; stalking abroad among the nations, with portentous strides; trampling upon every thing sacred and divine; shaking the foundations and tearing the very elements of society; exalting and magnifying himself among the gods whom his father worshipped; denouncing and cursing the Son of God as an impostor; speaking marvellous things against the God of gods; blaspheming his name; impiously denying his very existence; and shedding pestilence and death throughout Europe and the world? Then the reign of the last scourge of the church commenced; nor was the temporary re-establishment of Popery by Napoleon, nor the restoration of the Bourbons, nor the recent expulsion of Charles X., any interruption to his reign: in the present French government, he is again embodied in full power, and will, ere long, discover his impious and his sanguinary character.

Under this reign we are now living; but, blessed be God, it will be of short duration. The Apostles Peter, Paul, and Jude forewarned the church, that in the last days of the last times, perilous times should come; that Atheistical scoffers should arise, walking after their own lusts, and saying, Where is the promise of his coming? laughing at the doctrine of the Lord's second advent; willingly ignorant of the tremendous catastrophe of the deluge; boasters, proud, blasphemers; fierce, despisers of those that are good; traitors, heady, high-minded; despising government, presumptuous, self-willed, speaking evil of dignities; ever learning, boasting of the march of intellect and scientific discovery, but never able to come to the knowledge of the truth; resisters of the truth; men of corrupt minds, reprobate concerning the faith; promising the people liberty, while they themselves



are the servants of corruption; mockers, blasphemers of the name of God: in short, Infidels and Atheists, who deny the Father and the Son, the only Lord God, who made heaven and earth; and our Lord Jesus Christ, whom he has sent as the Savior of the world. These are the features of the last days of the last times, and they are the characteristics of these days and these times; we are therefore, living in the last days of the last times, and may consequently, expect the speedy appearance of the coming of the Son of Man. When the Son of Man cometh, says the Son of Man himself, 'will he find faith in the earth?' Such an interrogation on a subject so awful, proceeding from lips so sacred, implies the strongest negation; as if he had said, 'when the Son of Man cometh, the faith of God's elect will be nearly extinct. And the great Apostle to the Gentiles, when speaking of the breaking off of the Gentiles, or the unnatural branches from the olive tree, for their unbelief, and the re-grafting the Jews, or the natural branches, into their own olive, tells us, that God, who had before concluded the Jews in unbelief, will conclude the Gentiles also in unbelief; and afterwards have mercy upon all, at the re-grafting of both Jews and Gentiles, when the Redeemer shall come to Zion, and turn away ungodliness from Jacob; and the receiving of the Jews shall be as life from the dead to the Gentile world. Things are now rapidly hastening to this awful state of unbelief, which made Bousset say, in words I have before cited, 'Let the whole Catholic Church, let all christendom read this chapter, and tremble for the calamities that are coming upon them.'

The propagation of the gospel in heathen lands, to prepare a place for the church beyond the limits of the Papal empire, before it is broken in pieces and annihilated, is another sign indicating the nearness of that day. For the gospel of the kingdom, our Lord has told us, must be preached in all the world, as a witness to all nations; not, you will observe, for the conversion of all nations—for this glorious and immense accession to the kingdom of our Redeemer is an achievement reserved for the millennial age—but as a witness to all nations; and when this witness has gone its rounds, then the end of the age, or the present state of things shall come. Look, with fixed and devout attention, upon the union and co-operation of our Bible and Missionary societies; observe their progress, mark their success from nation to nation, from region to region.

And it is remarkable, that these noble institutions of Christian benevolence originated in this country, at the momentous crisis when the Papal kingdoms began to shake under the visitations of Divine wrath. Yes, my brethren, it was amidst the rage and madness of Atheism,—amidst the horrors and chaos of anarchy and revolution,—that these societies rose with placid dignity; combining, as they rose, the wealth, the talents, the influence, and the energies of myriads of Christians, in various nations and of all denominations, in one generous effort to rescue the heathen world from the bondage of corruption. Verily the finger of God is here. Mark this sign of the speedy coming of the Lord, for it is the Lord's doing, and it is marvellous in our eyes.

The deep interest that has, of late years, been awakened for the Jewish nation, the extraordinary movements now taking place among that wonderful people, and the eager expectation, which at this moment prevails among them, of the coming of the Messiah, is another indication that he will speedily make his appearance. A small remnant of the seed of Abraham, according to the election of grace, have been, within these few years, converted to the Christian faith, like the grapes of the vine after the vintage; only here and there a berry upon the topmost boughs; and Christian churches, consisting exclusively of converted Jews, have been formed, and are now forming, both in this country, on the continent of Europe, and in the east. The Jews in Poland, where they exist in prodigious numbers, and are, it is said, formed into armies

of the finest soldiers in Europe, and commanded by officers and generals of their own nation, frequently assemble in their synagogues, for fasting, humiliation, and united supplications to the God of their fathers; with their faces directed to Jerusalem and the ruins of the temple, according to the import of Solomon's prayer; under a deep impression that the years of their long captivity are hastening to a close; and that their God will soon turn again the captivity of his people. In Germany, especially in Poland, in the Russian empire, in the various provinces of the Ottoman empire, and in all the eastern nations, there is a universal expectation of the advent of the Messiah; not less intense than that which preceded his first coming, when he came to his own, and his own people received him not. About twenty years ago, [now about 40] scarcely 200 Jews could be found in all Judea; and now, it is said, that there are not less than 20,000, and their number is every year increasing; indeed there seems to be a general movement of the whole nation. Do not all these things speak aloud, as with the voice of God, telling the nations that the prophecy is going to be fulfilled, which says, that 'the children of Israel after having been for many days without a king, and without a prince, and without sacrifice, and without an image, and without an ephod or priest, and without teraphim or cherubim, shall afterwards return and seek the Lord their God, and David their king; and shall fear the Lord, and his goodness, in the latter days.' The throne of David, be it remembered, is the throne of the Messiah, who shall have dominion from the river unto the ends of the earth; and the universal dominion promised to David, is the universal dominion of the Messiah, which is the great subject of universal prophecy, and especially that of our text. Come hither, says an ancient father of the church, all ye seed of Abraham, peeled and bruised, and scattered among the nations; come and sit down with me at the feet of the great and terrible image, which Nebuchadnezzar saw in the visions of the night; look up, and behold the burnished gold and silver, and brass and iron; symbols of the mighty monarchies by which you have been persecuted and broken; behold that little stone, cut out of the mountain without hands, smiting the image on its feet and toes, and breaking the gold, the silver, the brass, and the iron, to pieces, becoming a great mountain, and filling the whole earth,—that little stone is the emblem of your Messiah's kingdom, which shall break in pieces all these kingdoms, and stand forever. In all things the Jews have the pre-eminence. The promise, says the Apostle, is first to the Jews, and then to the Gentiles. The Gentiles were added to the Jewish Christian church at Jerusalem, the mother of us all; they were unnatural branches grafted into the Jewish olive, of which the Abrahamic covenant is the root and the fatness; they are living stones builded together with the Jews upon the foundations of the apostles and prophets, Jesus Christ himself being the chief corner stone; all of Jewish extraction.—And when the first heavens and the first earth are passed away, and the new Jerusalem comes down from God, out of heaven, in all her millennial purity and glory; the names of the twelve tribes of Israel, the representatives of the Jewish church, are seen written on her twelve gates, and the names of the twelve apostles of the Lamb, all Jews, are engraved on her twelve foundations. The present state, therefore, of that extraordinary people is another sign that the restitution of all things, at the second coming of the Messiah is at hand.

The infidel insensibility of the world, and the awful torpor of the church as to the signs of the times and indications of the Redeemer's speedy approach, are also subjects of direct prophecy. With regard to the world, that day, we know, shall come on them as a thief breaking open the house in the dead of the night; for when they cry, peace, peace, and even laugh at the promise of his coming, sudden destruction shall come upon them, and they shall not escape.—As it was in the days before the flood, saith our

Lord, 'they were eating and drinking, marrying and given in marriage, until the day that Noah entered in the ark, and knew not until the flood came, and took them all away; so shall it be in the day wherein the Son of Man cometh. Likewise, also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed.' Such was the state of the Jews before the desolation of Jerusalem: but that this passage is chiefly intended to describe the general state of mankind, just before the final judgment, it is evident from the first chapter of the second epistle to the Thessalonians, and the seventh verse. There the apostle is confessedly speaking of the last judgment, the day of which he calls the day 'when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire.' Is not this, then, 'the day when the Son of Man is revealed?' But you will ask, what fault is here? Is it a crime to eat and drink, to marry, to buy, to sell, to plant, to build? Certainly not: the acts themselves, abstractly taken, are lawful, but the principle was criminal. All sprung from infidelity, and inordinate love of this present evil world. They believed not God, speaking by Noah, the preacher of righteousness. The patriarch both in his public ministry, and by building the ark, when warned of God, gave testimony of the fear of God, and thus 'he became heir of the righteousness which is by faith.' By this, he is said to have condemned the world, which did not believe in God, did not fear God, but despised the ark of salvation; and thus became heirs of the unrighteousness and condemnation, which is by unbelief. Thus it was with the infidels of the old world; thus it was with the infidels of Sodom and Gomorrah; thus it was with the infidels of Jerusalem and the land of Judea; and thus it will be with the infidels of these last times. Void of thought, destitute of faith and reckless, of futurity, they are like victims dancing round the altar on which they are about to be sacrificed.—That day shall come upon all them that dwell upon the earth, as a snare. Let us now look for the last sign within the sacred enclosure of the church of God. This also, it is remarkable, forms a subject of prophecy. Our Lord spake several parables to his disciples, concerning his second advent; and in one of these, the state of the church, with respect to her expectation of her Lord's return, is clearly intimated. 'Then (at the time of his coming) shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried,—(mark what follows)—they all slumbered and slept. And at midnight, there was a cry made, behold the bridegroom cometh, go ye out to meet him.'—The whole professing church, both real Christians and hypocrites, is thus represented as falling asleep while the Lord delayeth his coming, and roused from its death-like lethargy by the announcement of his return.

How strikingly does this parable characterize the present state of the professing church. Instead, therefore, of the present indifference and infidelity manifested by professors, being any shadow of evidence against the truth of the doctrines stated in these lectures, that circumstance is in itself a proof that the time is near at hand. It can surely be little satisfaction to the true Christian to know that his listlessness has more effectually lulled an ungodly world into security, for yourselves know perfectly, that the day of the Lord cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them. But are there none, even among those who make a devoted profession of the gospel, who have, in these last times, joined themselves with the in-

felid scoffers in asking, Where is the promise of his coming? Blessed are those servants whom the Lord, when he cometh, shall find watching. But, alas! alas! professing Christians of the present day have assumed a very different attitude. How clearly did the Omniscient Jesus foresee, and how distinctly did he foretell, the present awful state of the visible church, as immediately preceding his second appearance.

All these signs of the times, shedding their light upon the mysterious dates of the chronological prophecies, and deriving light from them in return, i. e. the present convulsions of the nations; the simultaneous shaking of the Ottoman and the Papal empires; the reign and dominance of infidelity; the extensive propagation of the gospel beyond the limits of the western Roman empire; the state of feeling and excitement in the Jewish nation; the infidel indifference of the world; the death-like slumber of the church; \* \* \* all indicate that the 1260 years have nearly, at least, run out their course. And when you see these things, know that the kingdom of heaven is at hand. Of that day and that hour knoweth no man; but we may know with certainty, by these signs and these prophecies, that it is fast approaching.

But who may abide the day of his coming?—Not the unbelieving and impenitent; they shall suddenly be destroyed, and that without remedy. Not the hypocrite and the formalist, roused from their fatal delusions, when it is too late; like the foolish virgins, they shall find the gates of mercy forever closed against them. Who shall stand when he appeareth? They who wait for him, and who love his appearing, and his kingdom. Go ye out to meet him; shake off the lethargy with which you are oppressed; gird your loins; trim your lamps, keep them ever burning and shining; be watchful, be sober, and hope unto the end, for the grace which shall be brought unto you at the revelation of Jesus Christ. Behold he cometh in clouds of glory! PREPARE MY SOUL TO MEET HIM!

(To be Continued.)

## Communications.

### Not under the Law.

In the Harbinger for Jan 15, there are forty-one reasons given why we are not under the law. The question naturally arises in the inquiring mind,—What is the law that we are not under?

The law spoken of by Paul, in his epistle to the Galatians, is called the 'book of the law' (iii. 10), and is spoken of in connection with circumcision (vi. 13). The law that he says Christ has 'abolished,' even the law of commandments contained in ordinances, (Eph. ii. 15), evidently the same law spoken of in Neh. viii. 1-3, called the 'book of the law of Moses,' or 'the book of the law of the Lord,' given by the hand of Moses,—2 Chron. xxxiv. 14, (see marg.), and also called 'the book of the covenant,' (verse 30).

If this is the law that Bro. Judson would prove that we are not under, his task is easy. I have yet to learn that there is any claim that we are under it.

It certainly is the only law spoken of, or referred to in Paul's epistle to the Galatians, as any one may see by carefully reading the whole epistle.

But, on the contrary, if he meant to include the law of God, or ten commandments, as among those that we are not under, then, verily, his task is not so easy. If, as we infer from his article, Bro. J. believes in but one law, and that one 'done away,' or 'nailed to the cross,' let him, or some other brother learned in the law, harmonize the following from Paul's writings. He says, Gal. ii. 16, 'By the works of the law [mark, Jewish law] shall no flesh be justified.'

Rom. ii. 13, 'But the doers of the law [ten commandments] shall be justified.'

In the first passage he is speaking of the law of ordinances, as the context clearly shows. In

the second of the ten commandments, as will be seen by referring to verses 12, 21 and 22.

Again, Gal. v. 4, 'Whosoever of you are justified by the law, ye are fallen from grace.'

Rom. iii. 31, 'Do we then make void the law through faith? God forbid: yea, we establish the law.' vii. 12, 'Wherefore, the law is holy, and just, and good.'

If there is but one law, and that 'abolished' by Christ, why does Paul talk of establishing it, and call it holy, and the commandment holy, just and good, twenty-nine years after it was done away by Christ?

A few passages from John in regard to keeping God's commandments, and we are done for the present.

1 John iii. 22, 'And whatsoever we ask, we receive of him [God] [why do we receive?] because we keep his [ten] commandments.'

Verse 24, 'And he that keepeth his [God's] commandments, dwelleth in him, &c.'

Rev. xxii. 14, 'Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'

If it is necessary to keep God's commandments in order to have right to the tree of life, then surely they are not 'abolished,' or 'done away.'

Again, Rev. xii. 17, 'And the dragon was wroth with the woman [the church] and went to make war with the remnant of her seed [now a remnant is a small portion, and the last end] which keep the commandments of God, and have the testimony of Jesus Christ.'

xiv. 12, 'Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus.'

Are not the commandments of God those written with his finger on the tables of stone? and is not the faith of Jesus the New Testament?

Now we ask, Is there not a remnant of her [the church or woman] left, that are keeping the commandments of God and the faith of Jesus? If there are, may the Lord help us all to be among that happy number, who shall have right to the tree of life, even if we do have to keep the Sabbath of the fourth commandment.

A. J. RICHMOND,

Arlington, Mich., Feb. 5, 1853.

### REMARKS.

I have but a few words in reference to the above.

In the first place, Bro. Richmond inquires, 'What is the law that we are not under?'

I defined no law that we are not under. Paul used the term—'the law.' I used the same, and left the matter as Paul did. Why did Bro. Richmond think I was opposing his views? Why did not Bro. Cook or Crozier think I was opposing theirs?

If Bro. Richmond will take the trouble to read my article again, he will find that instead of arguing that Christ 'abolished' any law, the main point I made was, that the law was only enacted to continue till Christ came, and then expired by its own limitation, and THAT IT MUST BE SHOWN TO HAVE BEEN (RE-ENACTED) UNDER THE GOSPEL DISPENSATION, if we are under it. This is a point in the argument I have not seen met.

Another point I made was, that if any part of 'the law,' proclaimed from the holy mount, is binding on us, why did not Paul make some exception, instead of using the general term, 'the law,' thus evidently leaving us with the idea that none of it is now obligatory?

Bro. R. refers to Rom. ii. 13. But in quoting it, he adds the words, 'ten commandments.' Why does he find it necessary to do this? Is it because the term, 'the law,' is too broad, and takes from him a part of his foundation? But the context to which the brother refers, is fatal to his position. By it, we learn that Paul was comparing Jew and Gentile, and reproving the Jew for judging the Gentile. He states, that, 'if the Gentile sinned without law, he should perish without law; and if the Jew sinned in the law, had the law, read, and did not obey it, he should be judged by the law': for not the

hearers of the law, but the doers, shall be justified. If it is important to know what law he is speaking of, read the remainder of the chapter, and it will be seen that he is speaking of stealing, adultery, circumcision, &c., and calls the whole 'the law.' He evidently thus includes the whole of the enactments from Sinai.

Rom. iii. 31 is also referred to. Paul, in the connection, was showing that God justified all men only by faith. The Jew had to look through the law to Christ, the promised Messiah, and those not under the law have to look to the same Savior as the end of the law. To each and all of them, he is the great end—the object of the law. The faith in the Gentile or heathen requires the same moral virtue to be genuine in that faith the Jew did. So that faith in Christ secures most effectually the great design of the law: its end is accomplished: it is perfectly 'established.'

The commandments of God and the faith of Jesus, are presented also for consideration.

I have frequently heard these repeated by our Seventh-Day friends, when it was extremely difficult to account for their intention to their argument. The whole was based on the supposition that there were no commandments of God, but the 'ten' given from Sinai. God spake formerly through his prophets, but has he not spoken to us in these last days by his Son? and also by the apostles of his Son? And are these communications of any less authority? Has he not given us commands through his Son and his apostles? Has he not commanded us to refrain from many things, and to do many things? Has he not given us a command, saying, 'Speak not evil one of another'? Has he not also said, 'Lie not against the truth'? and also, 'Be kindly affectioned one towards another'? 'Be courteous'? Now are not these among the commandments of God? And can souls go into the kingdom without keeping them, as well as having 'the faith of Jesus'?

Let brethren show that the term 'commandments of God,' used in the New Testament, is limited to the 'ten' given on Sinai, and does not include those God has given us by his Son and holy apostles. Until they do this, they ought not to use this text again to prove their positions.

I have felt little zeal on this question of Seventh-Day Sabbath, &c.—perhaps not enough; and no zeal for a controversy. Yet, if necessity requires, I shall prefer taking up the subject somewhat systematically, and examining the points one by one, excluding all extraneous matter.

My desire is to know and keep the commandments of God and the faith of Jesus.

Yours, for all the truth,

ROCHESTER, N. Y.

L. P. JUDSON.

### 'The Christian's Only Hope.'

REPLY TO BRO. GREW.

In perusing 'The Christian's Only Hope,' Bro. Grew seems to think I have made the true Christian character and qualifications more than the Bible represents them. If so, no one would more lament it than myself. According to his own language, 'repentance towards God and faith, towards our Lord Jesus Christ,' is all the Bible requires as essential to Christian character and fellowship. Then Bro. Grew must admit the Pope is a Christian and he must fellowship him as such, and also every class of professed Christians from the holy apostles down to Ann Lee and Joe Smith, for they all professed 'repentance towards God and faith towards Jesus Christ.'—And I see no reason why he should not fellowship Jews, who also profess 'repentance towards God, and faith' towards a Messiah; but they denied every thing that constituted Christ's Messiahship.

See Bro. Cook's remarks in the Harbinger of Feb. 19th, page 283, last column. Now what avails it to say we prefer faith in Jesus Christ, if we take him out of the place assigned him in prophecy? 'The Jews, by opposing the strict fulfillment of prophecy, became essentially anti-Christ, the anti-Christ of that age.' Now who

are the anti-Christ of this age, if it be not those who profess faith in Christ, and yet take him entirely out of the place assigned him in holy writ? 'The Jews did not oppose prophecy, in the abstract, nor as they understood it; but they did oppose the plain import of prophecy, as God gave it! Thus they incurred God's wrath to the uttermost!' Now the difference between the Jews and Peter was about the same as it is between Bro. Grew, and say, the Methodists. Bro. Grew believes in Christ, and that he is to take the place assigned him in prophecy; that is, the throne of his father David, and that he will reign in his kingdom, and his saints, the children of Abraham by faith will reign with him, in the land promised to the fathers, but this will not be until the resurrection. This is the way he understands Scripture. The Methodists too profess faith in Christ, but do not believe he will take David's throne and kingdom, nor that his saints will reign in that kingdom, or even see it, for he does not so understand Scripture.

Now here is a difference of opinion, and it would not be charitable for either to condemn the other as infidel, for each is infidel with regard to the opinion of the other. Now whether they can both be saved, while perhaps neither of them know the whole truth, is a matter that God only can decide. Bro. Grew is aware that I believe those who never had an opportunity to know these things, will not be damned for not believing things they have never had an opportunity of knowing. I presume Bro. Grew has no doubt but that the Jews would have received Christ had he met their views of the Messiah.—Yet they were condemned because they did not receive him: and why was it? He came as near meeting their expectations as he does the expectations of those who expect he is now reigning on David's spiritual throne, and in the Church, and in the hearts of his people, and above the skies, where his saints will reign at death, &c.

I do not mean to be deficient in charity more than Bro. Grew. I have endeavored in my weak capacity, to set forth the Christian's hope, and if it is what I have represented it, nothing will answer in the room of it, until we can find another in the Bible about as good.

I think Bro. Grew has unintentionally made a little more out of some sentences in my pamphlet than I intended them to mean, and it undoubtedly is somewhat defective in point of phraseology: that it is perfect I do not pretend. I endeavored to use language and phrases according to the usual adaptation of them. I intended my work should be what its title imports,—'The Christian's Only Hope.' And Bro. Grew himself does not pretend that he has found another that will answer just as well, but seems to carry the idea, that if I am correct, many, who are expecting salvation, will miss it. That may be; but if they miss it through the want of 'The Christian's Only Hope' my skirts will be clear; their blood will not be upon my head.

Further, he says, if it is necessary to understand all that is written concerning the Abrahamic promise, I ought to tremble for my own salvation. Perhaps I should, if I thought it meet to understand as he understands it. He refers to my want of faith in the future millennium. I have used that word along with others, such as spiritualism, in their popular sense, which, with respect to millennium, is not only a thousand years, but the world's conversion. I did not suppose my readers could attach any after meaning to it. It is comparatively a late thing, that some believe in a future millennium without a world's conversion. He then asks on what page of past history I find a record of such a glorious millennium as he describes.

In reply, I would ask Bro. Grew, when and where I have ever pretended, that the things he here speaks of are in the past? I presume there is but little difference, if any, between his views of the things he speaks of, and mine, but there is some concerning a certain thousand years which we occasionally hear of. But according to Bro. Grew, it is not at all essential;

it is not included in his essentials to Christian character and fellowship.

Bro. Grew further thinks I am in error in disobeying the command given to the strong (those who have knowledge).—1 Cor. viii. 1, to bear the infirmities of the weak. Rom. xv. 1.

But it is not the weak, (those who have not knowledge) that my book is calculated to condemn; but those who have knowledge. If Bro. Grew will take the trouble to read my article on 'Probation,' he will see that I possess a spirit of forbearance, to bear the infirmities of the weak, beyond any other Advent brother in our ranks; surely no one can read that article and say I am deficient in the spirit of forbearance to the weak. Who has ever claimed for them such great and glorious privileges, in 'the day of glory,' as my humble self? Not one. Not even Bro. Grew, with his noble forbearance, has ever claimed such ample privileges for the weak, in his millennium, as I have in 'The Age of Glory.' I am, therefore, the last man in the world to be suspected of not being willing to bear the infirmities of the weak. On a little reflection, I think Bro. Grew will see his mistake in this respect; meanwhile, may God bless him and me, and lead us both into all truth, and teach us, understandingly, how to say, 'Thy kingdom come.'

Z. CAMPBELL.

Englestown, N. J., March 7, 1853.

### From the East.

MR. EDITOR:—The cause of truth is on the advance in this region. The most intelligent are beginning to think favorably of the AGE TO COME. Quite a number have already embraced it.

Bro. —, who had been somewhat prejudiced against it, after having listened to three discourses by the writer upon the subject, which went to remove every objection that an honest man might raise against it, and to show the necessity of an Age to come, called by the apostle Paul, 'The dispensation of the fullness of times,' when Christ will 'gather together in one, all things in [Greek, under] Christ, both which are in the heaven, and which are on earth.'—Upon my leaving, he wished me to give him some of the testimony of the prophets, which Peter referred to, Acts xxi. 21. His request was complied with, and before I had the opportunity of returning, he was out strong on the gathering and conversion of Israel, subsequent to the second advent of Christ.

Now, sir, if I \*\*\*\*\* T\*\*\*\*\* in his discussion with J. B. C., on the Restitution, had taken as honorable a course, (I say honorable, because his course was dishonorable, from the fact, that he garbled the testimony of Dr. Bloomfield, on the Greek word rendered restitution,) I am inclined to think that he would have been saved from the infidel position which he now occupies in relation to certain portions of the word of the Lord! And the cause of truth would have been greatly benefited by him. But, dear brother, be of good cheer; for truth is destined to triumph over error! What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he with him also freely give us all things?

There are two Advent papers published in New England. One makes a high profession to freedom of thought and speech, but in practice, it denies its profession! therefore, is hypocritical! The other lays no claim to such a profession, yet its practice is in perfect keeping with its profession. This I admire. From a child, I have always thought much more of a man, whose works were in keeping with his profession, than of him who professed one thing and practiced another.

COSMOPOLITE.

Bro. T. Fox will please act as agent for the Harbinger at South Bend, Indiana.

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## The Harbinger &amp; Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, MARCH 19, 1854.

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G. B. Lawrence	3.00
E. Armstrong	1.00

BRO. MARSH: I desire to give you some evidence of the sincerity of my professions of union with you in the great work of publishing the truth of the glorious Gospel, and of my sympathy with your present embarrassment. I therefore enclose a donation to aid the continuance of the *Advent Harbinger*. To say to you, 'Go on, brother, proclaiming the truth,' and to withhold from you the very means you need for the important work, is like saying to our poor brethren, 'Be ye warmed and be ye clothed,' while we 'are not the things which they need.'

Fraternally yours, HENRY GRAW.  
Philadelphia, Pa., March 7, 1853.

## THE GOSPEL.

(Continued.)

It will be remembered that the gospel as taught in the epistle to the Hebrews is now under investigation. It should also be borne in mind that the unbelieving Jews held to the endless perpetuation of the law of Moses, and that under it the restoration of the kingdom to Israel would be realized. To correct their mistakes was one very prominent object of the apostle in writing this epistle. His next argument to accomplish this purpose which claims our attention relates to the harmonious subjection of the animal kingdom to the reign of the second Adam. 'For unto the angels hath he not put in subjection the world to come, whereof we speak, but one in a certain place testified, saying—What is man that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels [or a little while inferior—margin], thou crownedst him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.' Heb. ii. 8.

The one 'who in a certain place testified' relative to this restitution of animals was David. He has said, 'When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!' Ps. viii. 3-8.

In harmony with this testimony, Isaiah has thus spoken—The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the falling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' Isa. xi. 6-9. The prophet briefly alludes to the same subject in the 60th chapter, 25th verse. 'The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.'

This testimony of David and Isaiah most conclusively sustains the position of Paul, that the subjection of the animal kingdom to Christ, has a place in the great and wise purpose of God. To this the Jew would not object; but where in that purpose or under what dispensation, or in what age to locate that promised restitution, they did not understand; but doubtless supposed it would take place under the Mosaic dispensation or age. But Paul shows their mistake by the declaration, 'For unto the angels hath he not put in subjection the [present world, the habitable world] the world to come, whereof we speak.' Heb. ii. 5. Mark! The law of Moses was 'received by the disposition of angels.' Acts vii. 35. That age was in subjection to angels. An angel went before Israel from Egypt to Canaan, and angels frequently visited and spoke to different ones

of the Jewish nation. But the 'world to come' will not be in subjection to angels. Therefore the irresistible conclusion is, that the subjection, or glorious restitution of the beasts, of which David, Isaiah and Paul speak, cannot be realized under the law of Moses, or in the Jewish age.

If these promises could not have their fulfillment in the Jewish age, as we have shown, in what age may we look for their accomplishment? The unanimous response of the Gentile church is, in the gospel age. They come to this strange conclusion by the aid of the mystical principle of interpretation. By that principle they give to these literal prophecies a spiritual application, and make them all relate to a state of great peace and righteousness that will be brought about by the preaching of the gospel in the present age. But Paul clearly shows their mistake by the declaration, 'But now we see not yet all things put under him.' Heb. ii. 8. This expression is fatal to that theory that places the fulfillment of these precious promises in the gospel age, as also are the facts in the case, for the animal kingdom is not yet in subjection to Christ as here predicted.

If then, this subjection to Christ of the animal kingdom, can not be realized in either the law or the gospel age, in what age will it take place? Let Paul answer. 'In the world to come whereof we speak.' Heb. ii. 5. The law age was then in the past, the gospel age had come, but still Paul looked to a future age for the fulfillment of these promises relative to the reign of Christ, and the harmonious subjection of the beasts to him. The apostle not only looked to a future age for the realization of these things, but he has clearly shown that they will be witnessed after the second coming of Christ. This he has done by giving us to understand that at his first advent instead of all things being subjected to him, he was made for a little while lower than the angels that he might be subjected to death, then he was crowned with glory and honor, not however then to take his seat on David's throne to subject all things to himself, but to sit down at the right hand of his Father, there to wait during the gospel age, until the commencement of the world or age to come, when he will come again and subject the beasts and the 'all things' named by Paul to his sovereign and righteous will. Then the kingdom will be restored to Israel, and 'the times of restitution of all things' which God has spoken by the mouth of all his holy prophets since the world began, will begin.

O how great is this salvation, and how shall any one escape who neglects it? Thus Paul expressed himself while showing its superiority above the law dispensation. Heb. ii. 3. And how transcendently precious is this gospel—this good news of the soon coming restitution. It fills our heart with delight to contemplate the glories of that age to come: and our joy is increased, when we behold, as we now do, from the signs of the times, that the future age is so soon to begin. May we be ready to enjoy its untold blessings.

(To be Continued.)

MESHULLAM.—It is possible that some may infer from the suggestion we made last week relative to calling meetings to take into consideration measures for the purpose of obtaining contributions to aid Meshullam in his benevolent enterprise; that we thus recommended, because we believe that he has been specially called of God to accomplish the work in which he is engaged, or that the prophecies specifically allude to it. We have seen no evidence from any source to produce such convictions. We made the suggestion chiefly on the ground that we believe Bro. Meshullam is endeavoring to benefit his poor brethren, and convert them to the Gospel, and that he would make good use of any funds which might be placed in his hands for their benefit. Aid him therefore, as you would any cause—the object of which is to promote the happiness of your fellow beings.

The Jews, as we understand prophecy, will not be converted to Jesus of Nazareth during Gentile Times; for until those times terminate, they are to be in blindness. Then the Redeemer will come to Zion and turn away ungodliness from Jacob. Rom. xi. Hence while we would aid Bro. Meshullam as we would any other worthy person engaged in a work of benevolence, we would not attach an importance to his enterprise which the Scriptures do not justify. There are a number of highly interesting things occurring relative to the people and land of promise, of which Meshullam's enterprise is one, and taking them all into the account together they seem to indicate very clearly, that the time is very near when God will graciously fulfil his promises to his covenant people, their city and land.

## BATTLE OF THE GREAT DAY.

THAT such a battle will come, no well informed student of prophecy doubts; for he finds it clearly predicted in the sure word of prophecy in both Testaments.

This battle will doubtless consist of a series of conflicts, or a general or most terrible war, in which the nations of the world, and especially of Europe, will be engaged, and which will end in the overthrow of Gog and his hosts on the mountains of Israel, by the Lord, the all conquering King of Zion.

It is unreasonable to suppose that such an extensive and mighty war will be a work of a moment. The unclean spirits of devils must go out and perform their work before the hosts of the different nations can actually be marshaled in the field of bloody strife and finish up their work of death on each other. The great outlines of such stupendous events, are only seen in prophecy, while the details are left to be explained or brought to light, as they transpire. The distance between the outlines, sometimes is wider than the most discerning human eye could foresee. Hence we should not be too sanguine in matters of this kind, but in all our calculations should make provision for the details of prophecy. We may, however, speak with unreserved assurance in reference to the prominent outlines of prophecy. Such is the case now: we feel the fullest confidence in saying that we have reached very near a point in prophecy about which there can be no mistake in understanding what it is, and where on the great prophetic line it is located. It is the *Battle of the Great Day*, and has its location in prophecy, in immediate connection with the coming of the Lord, and restoration of the kingdom to Israel.

That this terrible war, this day of trouble, is near, is the opinion, not only of the prophetic student, but of the wise statesmen of every country: the prevailing expectation among them is, that a general European war is inevitable. Speaking on this subject, the editor of the *New York Daily Times*, for March 11, says:

'There is a minute cloud in the political heavens of Europe. True, it may be scattered by the sun of untoward prosperity; and it may increase in dimensions and power, until it bursts into a storm which shall overwhelm the rulers and make the nations free. It is well known that Austria is threatening Turkey, by concentrating troops on her border, without any apparent reason for this course.—It is evident, too, that she is not moving thus on her own behalf. She has no national interests to promote thereby. Bosnia is the prey for the acquisition of which she is filibustering; and yet she cannot design extending her territory in that direction. She is exacting from Russia, and for Russian interest only. The Czar saved Austria in her struggle with Hungary; but she extended her aid, as the whole world then knew, not from the love of the young Hapsburg, but that she might have a willing satellite for awhile, and an easy prey in Austria when she would not better serve her purposes as an independent sovereignty. Nicholas is now collecting the price of his intervention; and Austria is compelled to be his bailiff, and pay her own expenses the while. What will be the result of this movement, a few weeks will develop.'

'Count Leiningen—a brother of the distinguished officer of that name in the Hungarian service, who was hung for his fidelity to the revolutionary cause—was recently sent by Austria to Constantinople with several demands, the denial of which the Austrian Court instructed him to say would be considered a *casus belli*, and he treated as such forthwith. These demands were: 1st. The cession to Austria of Kleeck and Lutaria, two little strips of territory which lie between portions of Austria inland and her coast. 2d. The grant of certain coal mines in Bosnia, which are wanted simply to furnish a pretext to enable the proposed grant to get a larger force upon the soil of Bosnia, to be ready for service on occasion. 3d. The privilege of extending Austrian protection to all the Catholic Christians in European Turkey. 4th. The recognition of the independence of Montenegro. These are the conditions which Austria has distinctly stated as the price of peace.'

'The Turks answered to the two first demands, that they will never cede their territory, and they do not see why any government should claim the working of mines in their country. If a private company chooses to apply for a charter to work them, the Turks declare their readiness to consider it upon its merits, no matter whether the company be composed of one nation or another; but to give such license to a foreign government they most positively refuse. 3d. The Turks say they do not

see how Austria can extend any protection to Catholic Christians in Turkey, as they have, already, the most perfect religious freedom, being restricted in one point only—they are not allowed the use of bells, which are an abomination to the Turk. 4th. The answer is, that there is not a single Turk in Montenegro. The people of that province were already quite free, choosing their own rulers, and doing about as they pleased, when they seized upon the territory of Turkey, which, for that reason, is not disposed to recognize their independence. The Turks say further that they cannot understand why Austria, who destroyed the independence of Hungary, should set itself up as the champion of Montenegrin independence.'

'Count Leiningen returned to his Imperial master with these most unsatisfactory answers, and it remains now to be seen whether Austria will make good her threat. England knows very well that Russia is behind Austria in these proceedings, and that a war between Turkey and Austria, therefore, would necessarily involve England also.—English diplomacy consequently is engaged in strenuous efforts to prevent a rupture. Should it not be able to accomplish this aim, war may be expected. Indeed it is difficult to conceive how Austria can recede from the warlike attitude she assumed on proclaiming her ultimatum. If a Turkish war commences, it will readily become an Hungarian war also; and Kossuth will organize his forces on Turkish soil, and from thence, with the aid of such invincible horsemen as Turkey can furnish, will endeavor to sweep down every thing that stands between him and the arms and ammunition necessary for the struggle.'

'The Turk fully understands the identity of his own cause with that of Hungary. That he is himself of opinion that war is at hand, is evidenced in the fact that the Divan has already discussed the question of formally inviting Kossuth to return into the Turkish country. Should they decide so to do, that act of itself will be well understood by Austria and Russia as equivalent to a declaration of hostilities. If the facts we have given are reliable—as we have every reason to believe them to be—the peace of Europe—quiet as she now seems to be—must hang on a brittle thread.'

## THE SECOND DEATH.

BRO. MARSH.—Our beloved brother Cook, remarks, on this awful subject, as follows:

'The condemnation to the second death is pronounced only on those who believe not—who lose darkness rather than light! Hence, if the gospel of Christ had not been given to men, there would have been no second death.'

I find no divine testimony to sustain this view of the subject. No text in which the second death is pronounced only on those who believe not.—On the contrary it is pronounced on sinners in general. 'But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.' Rev. xxi. 8. Rev. xx. 14, 15, plainly declares that 'whosoever was found written in the book of life was (i. e. shall be) cast into the lake of fire.' 'This is the second death.' This includes all classes of sinners, whether heathens or not. Rom. ii. 6, 16, confirms the same view of the subject. 'It teaches that ALL impenitent sinners, whether they have only the law of nature and conscience, or the written law of divine revelation, are to perish' 'in the day God shall judge the secrets of men by Jesus Christ.' This perishing, is the second death in the lake of fire. Rev. xx. 14, 15, or a destruction of soul and body in hell (*gehenna*). Matt. x. 28. It is to be in the future, i. e. in the day God has appointed for the general judgment, Acts xvii. 31. The proof then appears to be clear, that the impenitent heathen must be raised to suffer the second death.

The spirit, or main truth, of this passage also teaches the necessity of a future judgment, and a subsequent eternal death, which is the penalty of the divine law; even, 'if the gospel of Christ had not been given unto men.' The object of the inspired writer, is to declare the perfect equity of the divine government, and the righteousness of the future and final judgment of the human race, dealing with all according to the light, means, and opportunities afforded them. Our Savior taught the same truth, viz., that it shall be 'more tolerable, in the day of judgment,' for some sinners than for others. It appears therefore, that a future general judgment, and consequent general reprobation, would have been necessary to vindicate the ways of God, and to assign equitable degrees of

punishment to different classes of sinners, if the glorious gospel of the blessed God, had never been announced to a guilty and perishing world. Not only the rejectors of the blessed gospel of marvelous love but 'those who know not God,' (i. e. who glorify him not as God, Rom. i. 21,) shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—This destruction will be in the lake of fire (*gehenna*; Math. x. 28) which 'is the second death.' Rev. xx. 14, 15. 2 Thess. i. 8.

HENRY GRAW.

## To Correspondents.

W. B.—To spend time in speculating on what God would or would not have done, had Christ not died, when it is stepping on uncertain, if not forbidden ground, and attempting to be wise above what is written. The object of the *Harbinger* is to teach what God has done, and what he has promised he will do. Before proceeding any further with the investigation of the subject of conditional prophecy, we think it would be well for Bro. B. to define terms; for we apprehend that the apparent difference that exists between him and some others consists more in a wrong use of words than a disagreement in sentiment.

Fulfilled prophecy is history in the past; unfilled prophecy is history in the future. Neither can be conditional, any more than that a fact is not a fact. There are however, blessings promised and judgments threatened in prophecy to individuals and people on certain conditions; but their compliance or non compliance, in no way can effect the fulfillment of the prophecy: it simply effects those who comply with or reject the conditions offered to them in the prophecy. This view of the matter is in harmony with the whole tenor of the prophetic word, as all will see, when they make mature reflection.

S. R. G. & J. P. M.—The difficulties that trouble you, exist in your own minds; for did not the immortal God, at first dwell or associate with his mortal children, and can there be a restitution to the Paradise state, until he does it again? Did not immortal angels, repeatedly meet with mortal men? Were not mortal and immortal beings associated in the kingdom in miniature, on the mount of transfiguration? and did not the immortal Christ after his resurrection, eat with his mortal disciples? Facts justify an affirmative answer to all of these questions. Then why object to this union and intercourse between God, Angels, the immortal saints, and mortals, in the restitution? It is not, not mortality that separates between God and his creatures. If sin were purged from the world, we think there would be an intercourse between Heaven and earth, such as existed before mortal man sinned.

The sentence, 'flesh and blood cannot inherit the kingdom,' simply means, as we conceive, that we are not entitled to the kingdom on natural principles, or by being children of the first Adam: we must be related to Christ, the second Adam, in order to become an heir with him. The way to become thus related to the second Adam, is to believe and obey him. For 'hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?' We can see no valid reason why faith and works may not exist in the future as well as in the past, and the present age. Or are faith and works to cease forever with this imperfect age? We think not, but are of the opinion that God's creatures will have something to believe and do in the Age to come.

New names have been very freely added to our list of subscribers recently. A commendable interest is being waked up in many places in this matter. Let the good work be carried forward with perseverance, and the number of our readers will be greatly enlarged at this important crisis. We intend to keep them fully informed relative to important events, as they may transpire in the field of prophecy. Inform those who do not now take the *Harbinger* of this, and many will be induced to subscribe for it; for every christian, and many others, must, we think, take a deep interest in things of this importance.

Is it true that 'silence gives consent,' the Watchman acknowledges that it has done wrong in its recent unprovoked attack upon our character, for we have proved its charges incorrect, and it makes no reply. The righteous are bold, while the guilty are speechless!

To live above our station shows a proud heart; to live under it discovers a narrow soul. In all things show thyself a pattern.

## HARBINGER AND ADVOCATE.

## JEWISH OBJECTIONS TO JESUS.

The following quotations of Scripture, we copy from the *Herald of the Kingdom*. The remarks included in brackets, are from the editor of that paper. It should be borne in mind that the object of the Jew has in presenting these, and numerous other Old Testament prophecies is, to prove that Jesus of Nazareth is not the true Messiah: for they boldly assert that he does not fulfil these predictions, which they understand his followers hold, have been accomplished in and by him. Hence the Gentile church helps perpetuate the blindness of the Jew, by making a wrong application of this class of prophecies. Let the Jew, and many equally blinded Gentiles, be taught that another class of prophecies have had their fulfillment in the first advent, and that this class will be fulfilled in the Age to come, under the personal reign of the Lord after his second advent, and they would be more likely to come to a saving knowledge of the truth, than under the present false teaching of the Gentile church.

Mr. Benjamin Dias, a Jewish unbeliever in Jesus, in his sixth letter published in the *Occident*, says: 'The Old Testament being, without dispute, the only Scripture both of Jews and Christians, from that alone are we to judge of the office and character of the Messiah; and for this purpose it will be proper to extract a few of the many prophecies concerning the Messiah, his Kingdom, and the events to happen in his time, the better to compare them with what is related of Jesus in the New Testament, in which they are said to be fulfilled.'

1. 'In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers. Jer. iii. 18.

2. 'Thus saith the Lord God, Behold, I will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them into their own land, and will make them one nation in the land, upon the mountains of Israel; and one King shall be king to them all, and they shall no more be two nations: neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of their dwelling places wherein they have sinned, and will cleanse them, so shall they be my people, and I will be their God. And David my servant shall be king over them, and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land which I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children, for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant, and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle, also, shall be with them, yea, I will be their God, and they shall be my people; and the nations shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. Ezek. xxxvii. 21-26.

3. 'And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them who shall feed them; and they shall fear no more, nor be dismayed; neither shall they be lacking, saith the Lord. Behold the days come, saith the Lord, that I will raise unto David a Righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his day Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, Yehoshua Zidkaihu—Jehoshua our RIGHTEOUSNESS. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel out of the land of Egypt; but the Lord liveth who brought up and who led the seed of the house of Israel out of the North country, and from all countries wherein I have driven them; and they shall dwell in their own land.' Jer. xxiii. 3-8.

4. 'And in that day there shall be a root of Jesse, which shall stand for an ensign [naïs aminin, an ensign or leader of the people—Ed. Her.] of the people; to it shall the nations seek; and his rest shall be glorious. And it shall come to pass in that day that the Lord [Adonai] shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from

Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. And they shall fly [not 'fly,' but *aphku*, from the Syriac *aphak*, they shall flourish—Ed. Her.] upon the shoulders of the Philistines westward; they shall spoil the children of the east entirely; Edom and Moab the putting out of their hand; and the children of Ammon their obedience.' Isa. xi. 10-14.

5. 'Therefore thus saith the Lord God, now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land and none made them afraid. When I have brought them again from the peoples, and gathered them out of their enemies' lands, and I am sanctified in them in the sight of many nations; then shall they know that I am Jehovah their God, who caused them to be led into captivity among the nations; but I have gathered them unto their own land, and have left none of them any more there, neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith Adonai Yehovah—the Lord Jehovah.' Ezek. xxxix. 25-29.

6. 'And it shall come to pass in that day, that the Lord shall beat off from the channel of the river [Euphrates] unto the stream of Egypt [the Nile], and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem.' Isa. xxvii. 12, 13.

7. 'Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David [i. e. Beloved—Ed. Her.]; he shall feed them, and he shall be their shepherd. And I the Lord will be their God [Waani Yehovah eiyek lakhem tallohim, and I Jehovah will be to them for Elohim; Ed. Her.]; and my servant David a prince among them; and I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them, and the places round about my hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the nations, neither shall the beasts of the land devour them: they shall dwell safely, and none shall make them afraid. And I will raise up for them a Plant of renown, and they shall no more be consumed with hunger in the land, neither bear the shame of the nations any more.' Ezek. xxxiv. 22-29.

8. 'And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God. Thus saith the Lord God; When I shall have gathered the house of Israel from the peoples among whom they are scattered, and shall be sanctified in them in the sight of the nations, there shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am Adonai Yehovah—Lord Jehovah.' Ezek. xxxvii. 24-26.

9. 'As I live, saith Lord Jehovah, surely with a mighty hand, and with an outstretched arm; and with fury poured out, will I raise over you. And I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the peoples, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt so will I plead with you, saith Lord Jehovah.' Ezek. xli. 33-36.

10. 'I will accept you with your sweet savor when I bring you out from the peoples, and gather

you out of the countries wherein you have been scattered, and I will be sanctified in you before the nations.' Ezek. xx. 41.

11. 'Hear the word of Jehovah, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him as a shepherd doth his flock. For Jehovah hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.' Jer. xxxi. 10, 11.

12. 'Fear not, for I am with thee; I will bring thee seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him.' Isa. xlii. 5, 6, 7.

After adducing these testimonies, parts of which we have italicized, and inserted here and there a bracket, Mr. Dias proceeds to remark: 'It is needless to transcribe more passages declarative of these great events of which the prophetic writings are full. From these, and many other prophecies of a like nature, we may collect the office and character of the Messiah. But, before we proceed, it is certainly necessary to explain the meaning of the word Messiah. Messiah, or *Mushiah*, as pronounced in Hebrew, signifies Anointed, or THE ANOINTED ONE. It is applied to kings, priests, and prophets, as they were anointed to their office. Jews, therefore, by way of eminence and emphasis, called, and continued to call, that person whom God should raise up, and make the instrument for the accomplishment of such prophecies, as particularly describe and foretell the deliverance and glory of the nation, by this name. Now, if Christians will prove that Jesus fulfilled these prophecies, they will convert the Jews, for they require nothing else.' Upon this the editor of the *Occident* remarks: 'With due deference to the author, we wish to observe that only the mission of Jesus as the Messiah would thereby be proved, but not the character which Christians (Catholics and Protestants he means) assume for him; since the one whom we expect is to be a man acting under the power and guidance of the Lord, but not a part of the Divinity. Such a being is contrary to Scripture, and is not the Christ whom we expect.'

In a note appended to Mr. Dias' letter by Mr. Isaac Leiser, the editor of the *Occident* remarks: 'The above letter is, according to our own view, the most important of the series thus far. It states truly that in arguing with Christians, we need not prove as a preliminary the truth of the books of the Covenant, for these are as emphatically as requisite to them as to us. Mr. Dias is, therefore, perfectly correct to step forward at once to the character of the Messiah, as laid down in Scripture.—And this, we think, far more important than his preceding discussion concerning the authenticity of the gospels, acts, and epistles; for our religion is true, not because the grounds of Christianity are not proven, but because it is a system, one and entire in itself, and was instituted by God, and sprung from him long before the followers of the self-styled Messiah of Nazareth was in existence. The prophets speak of a Messiah, or, if you prefer the word, a Christ, who is to accomplish all that has been predicted of him. Now, precisely such a one, and no other, can be received as the fulfiller of Scriptural prediction; but if he omit any of these, he is not the one whom we expect:—though he accomplish all the prophecies of him, though by his agency, the blind see, the deaf hear, the sick are made whole, and the dead are brought to life. Such acts are not his mission; for this is the redemption of Israel and the world; and unless this have been, or be accomplished, the personage under question cannot be the King of the Jews.'

REMARKS.—O ye spiritualizers, or mystifiers of the plain and precious promises of the RESTITUTION, what have you to say to these things? Can you point the unbelieving Jew to his mistake, and exhort him to believe on the Lord Jesus? No: you are dumb before his unanswerable objections against your beclouded hypotheses. If these prophecies are not to have a future literal fulfillment, then the Jew is right in saying that Jesus of Nazareth is not their promised King. You cannot escape this conclusion. And O that you may see the fearful position you occupy! Speedily abandon it, and embrace and rejoice in the truth.

There is no efficacy in calmness of which we are unware. The element of serenity is one which we particularly need. Avoid foolish questions.



## Correspondence.

FROM BRO. J. WILSON.

BRO. MARSH:—I wish to say to all my correspondents, east and west, that those who wish to address me by letter to this place, must do it soon, for I calculate to start on my western tour by the first day of April.

My health was never better than now, and I am cheerful in my feelings, having in contemplation a six months' tour before me, trusting in God for health and strength to perform it. I ask the prayers of my brethren, because I feel the need of them, that the word of the Lord may have free course, and through the labors of an old unworthy pilgrim, run and be glorified.

I contemplate going from Cleveland, O., to Middlebury, Ind., as direct as I can, and to call on the Advent churches on my way, which I have been directed by Bro. E. Miller to take.

Farwell, my good brethren and sisters in the east, while I visit those I never have seen in the west. JONATHAN WILSON.

Gerry, N. Y., March 10, 1853.

FROM BRO. A. NORTON.

BRO. MARSH:—You may think it strange that I should address you again so soon, but a wise Providence has ordered a great change in my situation. Huldah, my companion, the wife of my youth, the partner of my joys and sorrows, now sleeps in death. She died Feb. 4th, after a severe sickness of one week, of a bilious complaint. She was resigned to the will of God, and had her senses till the last. Her character has been that of a peacemaker. She has left a family of children, who can truly rise up and call her blessed, while I am left to mourn and weep in secret places, but not without hope, believing our separation will be short. She was a believer in the soon coming of the Savior, but had never made a public profession of religion; the clashing of creeds has been the cause. Her funeral discourse was delivered by Mr. Woodruff, of the Presbyterian order, from Ps. cxix. 75, 76.

I am truly a lonely traveler here, weary and oppressed. But my journey's end is near, and soon I shall rest.

It is with much pleasure and satisfaction, that, through the goodness of God, and by the agency of a kind son, I am enabled to take that best of all newspapers, the *Harbinger and Advocate*, another year. O how much light, comfort and consolation it will bring to my troubled mind in this time of sorrow and grief! Remember me, dear brother, at the throne of grace.

My love to all the saints scattered abroad, hoping to meet them all in the goodly promised land, where all tears shall be wiped away, and where sickness and death shall be felt and found no more.

Your brother in affliction, AMZI NORTON.

Richford, N. Y., Feb. 8, 1853.

FROM BRO. L. CARVIN.

BRO. MARSH:—By the mercies of our heavenly Father, I am permitted the privilege of again addressing you, which I should like often to do, for the reason that I am so far removed from those who are of the faith which I hold.

My Bible, and the advent papers and tracts, are my spiritual meat and drink. I live among different denominations of so-called Christians, who all preach eternal punishment for the wicked, that all men are, by nature, immortal, and that, at death, the righteous go immediately to happiness, and the wicked to torment, and that it might happen that Christ or the day of judgment may come suddenly and at any time, but they don't believe it will come for a long time! Such is about the sum of the doctrines they preach, which to me affords no comfort or instruction, because I do not believe the Bible teaches that they preach.

I ask the prayers of all the Lord's people, that I may know the truth and obey in the love of it; and my constant prayer is, 'Thy kingdom, and thy will be done on earth as it is in heaven.' May God in mercy bless you, and all

that love the appearing of the great God and our Savior Jesus Christ. Amen.

LUCY CARVIN.

Bretton Springs, Va., Feb. 14, 1853.

BRO. J. C. BYWATER, Liverpool, N. Y., March 1st, 1853, writes:

Our meetings at Nunda Valley, (all things considered,) were well attended, and I trust will prove a blessing to some. Sectarian influence is very strong there, but still a number from different churches were in attendance, and were a good deal waked up by the truth of Life and Death, and were much in trouble lest their favored notions should be overturned; we had much personal controversy with them, at the close of our lectures, by way of answering their objections to the doctrine we advocate.

We found Bro. Lowell and Daniels strong in faith, and ready to co-operate with us in our labors, and had made all necessary arrangements for our meetings. Bro. Brown and Pease, from Dansville, were also with us a few days.

May the Lord bless our labors in that village, to the enlightening of many minds.

St. C. TURTLE, Charlotte, Mich., Feb. 10th, 1853, writes:

We should be glad if some of the brethren would come here and tarry awhile, and dispense the word of life; for there is some who would be glad to hear. I think good may be done.

## Europe Ruled by Priests.

The following, from the *Edinburgh Witness*, gives a striking view of the present position and designs of Popery in Europe, and furnishes food for serious speculations as to the future.

'Europe is now ruled by priests. Every where Jesuitism is invested with the purple.—There is not a royal conscience on the Continent, if we except the King of Sardinia, which is not in the keeping of a father confessor, and entirely subservient to ghostly guidance. The King of Naples has made the 'Philosophical Catechism,' from which Mr. Gladstone has presented us with some extraordinary extracts, the statute-book of his realm. The Duke of Tuscany is an imbecile, without firmness to prosecute even an evil course with vigor, but from that very weakness, the more thoroughly the tool of the Jesuit, his keeper. That men it was, rather than the Duke, who shut the door of the royal closet in the face of the deputation from England who had come to plead for the Madiai, and who had not the manners to give them a denial without at the same time inflicting an insult.

'The Emperor of Austria, too, is a weakling, the object of his subjects' contempt, quite as much as of their hatred, but idolized and flattered by the priests, who rule him and his kingdom. What work it is that Louis Napoleon begins or ends without the priests? Who are his counsellors? Not his Ministers, certainly. Who writes these adroit speeches? Who conducts those innumerable plans, which are so profoundly veiled till the fitting moment comes to reveal them? Who is it that sees every thing, provides for every thing, and imparts such steadiness, compactness, and vigor to the course of affairs in France? It is difficult to believe that all this work is done by one man, and that man the author of the Bologne Expedition. We may guess the authors of this policy by observing who most largely share in its fruits. No new honor descends on Louis Napoleon, but his beams are reflected on the priesthood. Does the President inaugurate a railway? It is amid masses; does he open his purse? It is to endow a cathedral; does he found an empire? He lays its basis in 'religion.'

'Thus, wherever we look, kings are nothing, cabinets are nothing, the Jesuits are every thing. The foot of sacerdotal power is on the neck of Europe; the garrote of the confessional is at her throat. With such a crew governing the world, what have we to expect? Only this;

that these conspirators against the interests of society, having trodden out the last sparks of liberty and religion in continental Europe, will attempt to extinguish them in Britain also.—

They are at this moment working in the dark to undermine our constitutional liberties, and to poison our social condition; under every disguise which perfidy and hypocrisy can assume, they are crawling into our churches, our schools and our families. But they are not the men to stop here; assuredly they will yet attempt to complete by force of arms what they have begun in snares and falsehood; and we will but show that we are the greatest simpletons that ever lived, if we expected any thing else at their hands.

'Jesuitism,' says 'An Englishman,' in the *Times*, 'plays the desperate game of double or quits with reason. After the revolution of February, Roman Catholic priests blessed the trees of liberty. After the *comp d'etat*, they chanted a *Te Deum* on its massacre. They sanctified legitimacy until it fell—they consecrate perjury when it has triumphed. Ministers of Christ, they burlesque Christianity; teachers of morality, they defy crime. They have learned and forgotten nothing. For them Hildebrand may still thunder in the Vatican; the Inquisition is an incomplete experiment; the Reformation is a heresy, and not a lesson and the war on civilization must be recommenced. Their black conspiracy against intelligence envelops Europe; its staff in Rome, its file everywhere. In Italy, its banner is 'the Pope'; in France, 'Society'; in Ireland, 'Religious Equality.'—The quality which triumphant Jesuitism would dispense is that of persecution and damnation. Yes, every where the Jesuits march against liberty, but under different motives. In Ireland, they inscribe upon their banner, 'Religious Equality'; in Tuscany: the 'Guillotine.'

R. CADWELL.

South Cortland, N. Y., Feb. 19th, 1853.

## Foreign News.

The latest intelligence from the eastern world, which we glean from the *New York Times*, is that the 'Porte will not yield one hair's breadth' to the demands of Austria, consequently, Austria 'was advancing her forces towards the Turkish frontier.'

The Russians make no secret of the intention of the Czar to back Austria in her claims, nor would it be easy to suppose that the latter would have adopted so menacing and audacious a tone without a previous assurance of support from her despotic and encroaching neighbor.

Russian troops were concentrating themselves on the frontiers of Moldavia, and in consequence of the orders from St. Petersburg, armaments were being made in all the ports of the Black Sea.

A telegraphic dispatch received by the French government, states, that on the rejection by the Porte of the ultimatum of Austria respecting the Montenegrin affair, the Austrian flag was struck, and not only Count Leiningen, but the whole Austrian legation, left Constantinople.—The Ottoman Porte considers itself as under the protection of England and France.

Speaking on this subject, the *London Times* remarks:

'We have no doubt that trade and traffic will one day overthrow the military despotism of the Turkish empire, and restore to our faith and our manners those territories which were the finest provinces of the Roman Empire and the first scenes of Christianity itself. Mahometan barbarism has hung over them for centuries like a curse, though even under the yoke of Turkish Pashas the native population has retained, to a large extent, its faith and its energy. It is hard to comprehend how so great a positive evil can have been so long tolerated by politicians as a relative good; and, though we are not insensible to the difficulties attending any change in the territories of so huge an empire, we are disposed to view with satisfaction, rather than with alarm, the approach of a period when it will be impossible to prolong the domination of such a government as that of the Porte over such a country as that which is now subject to its authority. Perhaps that period is less distant than is commonly supposed; and it may be the part of wise statesmen to provide against such a conjuncture, which it is beyond their power indefinitely to postpone.'

There is a growing opinion that the present state of Turkey cannot be perpetuated, or even much prolonged. The empire exists, in fact, only by the forbearance and mutual jealousies of the great European Powers, and its dissolution would not be the overthrow of an independent State so much as the emancipation of whole nations and races of oppressed and tributary subjects. Yet, by a strange paradox, it would seem as if those politicians who profess, on all other occasions, the greatest eagerness for the independence and progress of nations, less free than we are ourselves, are reconciled to consign the provinces and possessions of the Ottoman Empire to perpetual servitude. In this doubtful state of affairs in the East it would seem to be the best policy and the duty of this country narrowly to watch the course of events, and though we do nothing to accelerate the approaching catastrophe, to be prepared, whenever it does come, to act with vigor. The East is the granary of Europe, and we are already more extensively interested in its trade than any other country. We cannot, therefore, neglect every

opportunity to sustain our political influence in that portion of the globe at the same height as our mercantile transactions.

The French papers state that Prince Menschikoff has just left St. Petersburg on an important mission, accompanied by a son of the principal Minister of Foreign Affairs; but they profess their ignorance of the object of this mission, confided to so great a personage. We have strong ground to believe that Prince Menschikoff is sent from St. Petersburg to Constantinople upon a special embassy, for the express purpose of declaring, in the name of the Emperor Nicholas, that, as the Head of the Greek Church, he cannot submit, or allow the Eastern Church to submit to the condition of the firman recently obtained by the French Ambassador with reference to the Holy Shrines in the Holy Land; and, if this be the case, it would seem that the negotiations opened between Russia and France on this subject have led to no result.

The *Cologne Gazette* states that Austria has rejected the proffered arbitration of France and England in its dispute with Turkey. The demands made by Russia, on the Porte, respecting the Holy places, are made in so peremptory a manner, as to lead to the belief that the Czar is desirous only of forcing the Turkish Government into some act of war to justify the joint occupation of the country by Russia and Austria.

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## Correspondence.

FROM BRO. J. B. COOK.

Oswego, Sunday, March 20 —  
and stay several days as duty may demand.  
Port Byron, Sunday, March 27 —  
and stay several days.

BRO. J. C. BYWATER.

Pawling, March 22, 23.  
Newark, N. J., " 24.  
New York, " 25, 26, 27.  
Hartford, Ct., " 28, 29.  
Wareham Point, " 30.  
Worcester, Mass., " 31.  
Lowell, April 1.  
Boston, " 2, 3.  
Cabotville, " 4.  
Chester Factories, " 5.  
Worcester, N. H., " 10.

I would say to the brethren who have appointments are made, that I have for a long time been desirous of visiting you to preach the Word of Life, and hope to come in the fullness of the blessing of the Gospel of Jesus—and I trust that your prayers may be offered in my behalf, that God may bless my labors among you. J. C. B.

BRO. E. C. COWLES.

Geneva, Sunday, March 20 —  
where Bro. U. Finn may appoint.

BRO. R. V. LYON.

Concord, N. H., (where Bro. Tamblay may appoint), March 17 —  
and remain over Sunday.  
Springfield, Sunday, " 27.  
Mansfield, Ct., (Abbe's), " April 3.  
Square Pond, " 10.

BRO. C. P. SWEET.

Danville, March 19, 20, 21 —  
West Almond, Allegheny co., " 22 —  
and will remain in that section some days if desired by the friends.  
All week-day appointments, to commence at 7 o'clock P. M.

BUSINESS ITEMS.

P. BUNNELL.—It was received.  
N. A. HITCHCOCK.—We have directed it as you request; yet we fear it will not be received, as there is no post office of the name *Terra Haute* in Illinois, in the list we have; but there are such post offices in Indiana and Ohio.

Y. HIGGINS.—All right.  
C. L. CUREN.—The dollar just received pays to No. 449, leaving \$1.25 due. If this is not right please say how you think it should be.

Z. CAMPBELL.—Please send us 50 of the *Age of Gospel Light*.

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.

J. Stone 407, J. Fisher 479, S. A. Macomber 508, S. Smith 609, H. W. Henry 508, M. Judvine 508, D. Smith 511, H. W. Yates 504, N. Clark 508, J. W. Stiles 497, L. T. Wallace 508, E. Beach 508, M. McClary 508, T. Fox 508, F. Parrott 508, W. Snook 508, C. L. Green 449—\$1.00 each.

I. Kimball jr. 520, W. Bradbury 468, S. W. Titus 512, D. Street 520, W. S. Devereaux 503, W. Putnam 526, J. Perrin 474, A. Adams 476, S. W. Buck 497, M. O. West 491, C. M. Shepard 529, W. Cross 472, M. R. Birdsall 486, C. C. Banks 523, B. B. Coffin 509, W. G. Cox 494, S. Allen 520—\$3.00 each.

E. Curtis 527, \$1.75; A. Fritz 498, 63 cents; H. Greut 525, \$6.00; J. Clark 496, \$4.00.

LETTERS.—R. V. Lyon, E. Pinney 2, L. Fletcher, C. Bywater, H. H. Gross, L. Crocker, P. Dean, Z. Campbell, F. Wright, J. Pickard, J. B. Frisbie, A. N. Seymour.

BOOKS SENT.—D. M. Shepard, I. Curtis, J. Spooner, A. Dean, S. J. Craft, C. M. Shepard, J. Pickard, C. Banks, A. Fritz.

POST OFFICE ADDRESS.—Z. Campbell, Adams, Mass.

DONATIONS FOR THE B. R. PINNEY.

Bro. Devereaux & Thompson—\$3.00  
D. M. Shepard—1.00

RULES OF DISCUSSION.

As a prominent object of the publication of the *HARBINGER* is to obtain correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

1. None but BIBLE questions can be admitted for discussion.

2. While a THEORY or PROPOSITION on a certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted.

3. The plain testimony of the BIBLE and matters of FACT, will ALSO be admitted as EVIDENCE.

4. The literal principle of interpretation must be observed.

## Local Agents for the Harbinger.

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### The Apostolic Fathers.—The First and Second Centuries.

THE Apostolic Fathers, or Clement of Rome, Polycarp, Ignatius, Barnabas and the Pastor of Hermas, are so called as having been contemporaries with the Apostles of our Lord. Their opportunities of being informed concerning the doctrines of Christianity were therefore peculiar, and their testimony is of a corresponding value. Let us not, however, unduly exaggerate the doctrinal value of their writings; for although their opportunities were what we stated, it is quite conceivable that other circumstances should tend to depreciate the value of their personal testimony. Their testimony is nevertheless valuable, if not authoritative; and by the clearer light of Scripture they may be read with considerable profit. In their writings, as in the sacred writings, we never meet with those conventional phrases of modern orthodoxy about the soul,—its separate state and immortality. 'Immortal soul,'—'never dying soul,'—'deathless soul,'—'separate soul,'—'disembodied soul,'—these and such like expressions are never to be met with in the canonical and primitive Scriptures. They belong to a more recent religious nomenclature. The prevailing opinions of the Apostolic Fathers are clearly set forth in their epistolary writings, where they uniformly speak as if they had no philosophy about the elementary constituents of the human constitution, but regarded man as one indivisible being, depending upon his organization for his personal existence. In the estimation of these early writers death was the absolute disease of the conscious being, man, and he could only live after dissolution by being re-organized, or raised up from the dead. They never allude to a state of consciousness between death and the resurrection, but speak much of their hope in being raised out of their graves by their Lord,—the Resurrection and the Life. It should strike the reader as very remarkable that the Apostolic Fathers never allude to a state of glorification for the righteous in a disembodied condition of existence, when this is the grand theme of modern Christian teaching and hope; and, on the other hand, that they so frequently and emphatically refer to a being raised up out of the grave, when the resurrection occupies so subordinate a place in the present popular creed and ordinary pulpit ministrations. The coming of Christ, too,—how they dwell upon and hail that event!—like the beloved Apostle, 'Come, Lord Jesus!' 'Even so, come, Lord Jesus!' The second coming of Christ was a necessary and cardinal doctrine in the creed of those primitive saints, who, like their apostolic contemporary, 'suffered the loss of all things' to 'attain unto the resurrection of the dead.'

But let them speak for themselves:—'Blessed are those priests,' writes Clement, 'who having finished their course before these times, have obtained a fruitful and perfect dissolution... All ages of the world, from Adam even unto to this day, are passed away; but they who have been made perfect in love, by the grace of God, obtained a place [by inheritance, not yet by realization] among the righteous, and shall be made manifest in the judgment of the kingdom of Christ. For it is written, 'Enter into thy chambers for a little space, till my little anger and indignation shall pass away: and I will remember the good day [the resurrection day], and will raise you up out of your graves.' (1 Ep. to Corinth.)

Says Polycarp, 'If we please [the Lord] in this present world, we shall also be made partakers of that which is to come, according as he has promised to us that he will raise us from the dead, and that if we shall walk worthy of him, we shall also reign together with him.' Ep. to Philip.

Ignatius, in the following quotation, expresses plainly his belief that immortality is not inherent in the human constitution, but a communication through Christ, as says the Apostle,—'The gift of God is eternal life [or immortality] through our Lord Jesus Christ.' In his Epistle

to the Ephesians, Ignatius writes—'For this cause did the Lord suffer the ointment to be poured on his head [or was anointed for his burial]\* that he might breathe the breath of immortality into his church.' Be not ye therefore anointed with the evil savor of the doctrine of the prince of this world, let him not take you captive from the life that is set before you.' Again: 'Men's ignorance was taken away, and the old kingdom abolished, God himself being made manifest in the form of a man, for the renewal of eternal life. From thence began what God had prepared; from thenceforth things were disturbed, forasmuch as he designed to abolish death.' And yet again: 'That he [he says], breaking one and the same bread, which is the medicine of immortality, our antidote that we should not die, but live forever in Christ Jesus.' In his Epistle to the Magnesians, Ignatius writes,—'Seeing then all things have an end, there are these two together set before us, death and life; and every one shall depart unto his proper place.' To the Trallians he writes: Jesus Christ 'was truly raised from the dead by his Father, after the manner as He will raise up us who believe in him, by Christ Jesus, without whom we have no true life.' To the Romans he writes: 'For it is good for me to set from the world unto God, that I may rise again unto Him.... But if I shall suffer, I shall then become the freeman of Jesus Christ, and shall rise free. There is a very singular passage in the Epistle to the Smyrneans which at first sight may appear to favor the notion that man can live in a state of disembodiment.—'He [Christ] suffered truly, as he also truly raised up himself; and not as some unbelievers say, that he only seemed to suffer, they themselves only seeming to be. And as they believe so it shall happen unto them, when being divested of the body, they shall become mere spirits,' or incorporeal. That the reader may understand this passage, it is necessary to remark that Ignatius is here alluding to a very mischievous heresy which sprung up in the apostolic age, under the name of Docetism, or the doctrine of the Docetæ. This sect were so called because they professed the opinion that Christ did not really suffer and die on the cross, but only in appearance. They denied the reality of Christ's corporeal nature, and maintained that his flesh and blood were phantasmal only. Their name, Docetæ, is derived from a Greek word signifying to seem or appear. Now, it is against the professors of this strange notion, that Christ was a mere phantom, that Ignatius directs his remarks. His language is obviously ironical.—He certainly had no Scripture warrant for saying that these primitive heretics should live after death as disembodied souls, nor does he indeed say so. What he says virtually is, that when they are dead they shall pass away into mere phantoms,—or have no real existence. So far from according with the present popular notions of a state of disembodiment for the soul or spirit, this language makes directly against that notion; for it is the utterance of a malediction,—the ironical denunciation of a punishment suitable to the abettors of so silly a heresy. 'I know,' he adds, 'that even after his resurrection he was in the flesh: and I believe that he is still so.' And when he came to those who were with Peter, he said unto them, 'Take, handle me, and see that I am not an incorporeal demon.'—Not as some in our own day strangely imagine our Lord to mean, that he was not a disembodied human soul; because he said, 'Handle me and see; for a spirit [not my spirit] hath not flesh and bones, as ye see me have.' Behold my hands and my feet,' said the Lord, 'that it is I myself,' not some other spiritual being,—or, as Ignatius expresses it, an 'incorporeal demon.'—Neither our Lord nor Ignatius make any allusion to such a notional entity as a disembodied soul, or spirit. This Apostolic Father treats at some length of this heresy, which it is easy to

\*The reference here is to the remark of our Lord to his disciples, who were indignant with the woman for pouring the precious ointment upon his head,—'In that she hath poured this ointment on my body, she did it for my burial.'—Matt. xxvi. 12.

understand, was of a very pernicious character. The following words express more emphatically his Docetic antagonism, and at the same time set forth his views of the future life, only through a resurrection from the dead: 'If all these things were done only in show by our Lord, then do I also seem only to be bound.'.... 'But much better would it be for them to receive it [that is, the doctrine of Christ's real humanity and passion on the cross, of which the eucharist was the symbol], that they might one day rise through it.' The Apostolic Fathers opposed the error of the Docetæ, chiefly on the ground that it destroyed the reality of Christ's resurrection; for if he only seemed to suffer and die, he could only have seemed to rise again, and hence their Christian hope of future life, and its grand evidence and pledge, were both denied and destroyed. The doctrine of the Apostolic Fathers was that of the Apostles themselves, that 'if Christ be not raised' from the dead, 'faith is vain,' and 'they which are fallen asleep in Christ are perished,' because without a resurrection they cannot live again; and if Christ be not raised from the dead, but is still under the power of death and will ever remain so, then none will be raised,—there can be no future life,—all are 'perished.'

The object of Christ's mission is thus set forth by Barnabas in his Catholic Epistle,—'Now, how he suffered for us, seeing it was by men he underwent it, I will show you. The prophets having received from him the gift of prophecy, spake before concerning him; but he, that he might abolish death, and make known the resurrection from the dead, was content, as it was necessary, to appear in the flesh, that he might make good the promise before given to our fathers; and preparing himself a new people, might demonstrate to them, whilst he was upon earth, that after the resurrection he would judge the world.' Now, as judgment precedes rewards and punishments, this language obviously implies that until the resurrection takes place there can be neither a state of reward nor punishment. 'It is appointed unto men,' says the Scripture, 'once to die, but after this the judgment.' Not, as the popular Christianity teaches, 'after death' rewards and punishments,—then resurrection from the dead,—then judgment,—and then again rewards and punishments! Such bungling and confusion belong not to the revelation of Scripture nor the creed of the apostolic believers.

The passages bearing on this subject in the writings of the Pastor of Hermas are too numerous for quotation here. Suffice it to say, that he uniformly describes the condition of the unconverted as a state of death, and union with Christ as securing the hope of a future and eternal life. Nothing can be plainer than that the Apostolic Fathers were contemporaneous in the belief of the essential mortality of the human race; that they had no philosophy concerning the human nature corresponding to the Platonic Christian philosophy of modern times; and that their only expectation of the future life was by means of a resurrection from the dead. It is undeniable that they believed nothing about disembodied human souls, and a condition of rewards and punishments intermediate between death and resurrection. In this mortal interval, the dead, according to them, slumbered in 'the land of forgetfulness.' [Psa. lxxxviii. 10-12.] Thought ceased its activity, and consciousness, like the expired flame, had become extinguished. These primitive saints, in common with prophets and apostles, looked forward to the 'good day,'—the day of the Lord's second coming, to open the graves of his slumbering ones, and redeem them from the dominion of death. Their hope was in a resurrection from the dead, hence they preached the resurrection of Christ as the evidence and pledge of his people's resurrection unto life, and jealously guarded this first principle of Christian doctrine against the contemporary heresies, among which that of the Docetæ was the chief. How unlike the degenerate theology of moderate Christianity, in which the grand cardinal doctrine of Resurrec-

tion from the Dead is almost lost sight of! The pagan philosophy of Plato, patronized by the popular churches, has substituted the doctrine of an independent human immortality, hence immortality as the gift of God by Christ is not known; it has taught the world to believe in a state of life during death, hence the modern Christianity has an imported phraseology about 'departed souls,' 'immortal souls,' 'souls in glory,' 'souls in torments,' of which the Scriptures and Apostolic Christians know nothing. A state of glorification immediately after death for the 'disembodied soul,' obviously supercedes the doctrine of a resurrection. Let the Churches of our degenerate modern Christendom mark the contrast between the scriptural and primitive doctrine of immortality and that doctrine as professed by themselves. Let them note the strange phenomena, the Apostles and their contemporaries speak much of life as the gift of God by Christ, and life obtainable by resurrection, and never once allude to 'immortal souls' and 'souls in glory,' or 'torment,' at death; whereas both the Protestant and Popish Churches (the latter, indeed, to no small advantage) reverse their mode of preaching,—they preach in strange contradiction to inspired and primitive testimony, that man is immortal by natural constitution, and that he can live while he is dead. Thanks be to God, amidst this doctrinal degeneracy, *Litera Scripta manet!*—Eng. Christian Examiner.

TRUE MAXIMS.—Such is the goodness and excellence of the Divine character, that a clear and enlightened view thereof, is sufficient to render any human being perfectly happy.

If Satan enslave Satan what is that to thee? Leave his victims to the tender mercies of his philanthropists; they will embroil him sufficiently; but do thou seek the kingdom of God and his righteousness, and all else shall be added unto thee in due season, if thou faintest not.

The prevailing belief among Christians in the second century in regard to the state of the dead, is thus set forth by Dr. Giesler:—'Till then (that is, till the 'first resurrection,') the souls of the departed were to be kept in the under world, (sheol or hades, the receptacle of dead bodies,) and the opinion that they should be taken up to heaven immediately after death was considered a Gnostic heresy.'—*Eccl. Hist., Vol. i. p. 167.*

A new speaker of truth is an angel sent by God to trouble the waters of thought, and after the troubling there is healing for those who first step in. For some few years or generations, the waters retain their efficacy, but then again need a new troubling by some prophet or wise man. When Christ came he permanently troubled the waters of the world's life, yet ever and anon there have needed to be more troubles.—*Memorials of Theophilus Trinal.*

No murderer hath eternal life abiding in him.—1 John iii. 15.

Love and peace are special messengers from heaven; hatred and war are emissaries from hell. Every law which God has written upon the hearts of men, or in his word, is holy, just, and good. It is a ray, a radiation of love, the god-head of his attribute, and wherever it is obeyed, there is peace—perfect peace. 'Great peace have they that love thy law.'

Love is the sun, in which all the tributaries of God's character meet and find their source. The light of that sun is peace, the reflection of his being.

War oppresses the industrious poor, to settle the disputes of the luxurious rich.

A wise man knows his own ignorance—a fool thinks he knows every thing.



# ADVENT HARBINGER

## AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

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New Series---Vol. IV. No. 41.

### Poetry.

Original.

#### My Own Blessed Home.

BY MRS. A. G. JUDSON.

Air.—'Old folks at home.'

There is a world of peace and pleasure,

Faith can discern,

Where lies my best, my dearest treasure,—

There's where my heart doth turn.

Here o'er this ruin'd, dark creation,

Sadly I roam;

Still longing for the great salvation,

And for my own blessed home.

Chorus.—All the world is sad and dreary,

Everywhere I roam;

O, pilgrims, how my heart grows weary,

Far from my own blest home.

There are those mansions full of glory,

By Christ prepared,

Where we'll recount the wondrous story,

Why joys divine are shared.

Then all the sons of God united,

Joyful will sing;

O what a shout from souls delighted,

All heav'n and earth will ring!

Chorus.—All the world, &c.

Still best of all to see my Savior

There on the throne,

Smiles showing his love and favor,

And meeting all his own.

When shall we hear that voice inviting,

'Ye blessed come!'

When shall we joyful there uniting,

Praise God that we're at home!

Chorus.—All the world, &c.

Rochester, N. Y.

#### Destiny of the British Empire.

BY WILLIAM THORP, ENGLAND.

Continued.

'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'

THE subject of these lectures is not political, but religious. Their object is not speculation, but practice; not to gratify a vain curiosity, or to intrude into the secret cabinet of the Most High, and, with a rash hand, to lift up the veil which he has drawn over his secret councils, any farther than he has been pleased to reveal them by his servants, his prophets; but to impress upon the minds of my countrymen, and especially my Christian brethren, the duties which are imperatively binding upon them, at this great and eventful crisis. What conclusion you may have drawn from the facts and circumstances that have been laid before you, and from those awful parts of sacred prophecy, at which we have glanced, I know not; but the impression on my mind is, that the day of the Lord is drawing near, and that, although there is at present a pause among the nations, yet that this pause is only that short one, intimated in the sixteenth chapter of the book of Revelations, preparatory to those fearful convulsions, which are to follow the outpouring of the Seventh Vial. Every attentive observer must be aware that the evil principles of Infidelity, Popery, and disorganization, are all busily at work, and preparing materials for some prodigious explosion. Such, at this instant, is the precise state of things. Soon, therefore, we may expect that the great voice will come out of the temple of heaven, from the throne, saying—It is done. And then, together with voices, and thunders, and lightning, there will be a great earthquake, such as was not since men were upon earth, so mighty an earthquake, and so great. How awful is even the apprehension of such a concussion to happen in our time! Should it be real-

ized, what will be the doom of our country?—What will be your lot, my dear brethren? Let me urge the question home upon my own heart; what will be my doom in that awful day? To be indifferent, is not wisdom, but infatuation.

Be our opinion, however, what it may, yet let us remember that as secret things belong unto the Lord, and only things revealed to us, and to our children, and as the plain and positive precepts of Scripture, and not the eternal decrees of God, are the rule by which men and nations are to act and govern themselves; so no opinion we may form, from the light of prophecy, and the signs of the times, should induce us to neglect those means, by which we may hope, if possible, to escape the threatened judgments, or at least to gain a lengthening out of the tranquility. A ray of hope may, perhaps, be derived from that solemn and gracious declaration of the Most High, by the prophet Jeremiah: 'At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down, and to destroy; if that nation against whom I have pronounced these things, turn from their evil, I will repent of the evil that I thought to do unto them.'

Our own eternal destiny, which is to each of us, as individuals, immensely more important than the destinies of all the empires in the world, demands our awakened and most serious attention. The kingdom of the Messiah is the kingdom of immortal saints, ransomed from eternal death by its Great Founder, and placed by the side of this kingdom, by the Spirit of Prophecy; the magnificent empires of Babylon, Persia, Greece, and Rome, at once the terror and admiration of the world, are but as the chaff of the summer thrashing floors, which the wind carrieth away, so that no place is found for them. Death, whenever it comes, will assuredly be the end of the world to each of us, when our fate will be irrevocably sealed, and no speculation upon the fate of nations can prepare us for the kingdom of heaven.

Destruction seems to be the order of the present system, and whatever does not belong to man as an heir of eternity, seems to be made only to be destroyed. The riches of individuals and the wealth of nations, make to themselves wings and fly away; the race of earthly glory is soon run, and heroes have sighed for other worlds to conquer. The pleasures of sin are but for a season, and they leave a sting behind, loaded with deadly poison; youth is but a dew-drop of the morning, which the rising sun exhales; beauty is but a superficial tincture thrown upon the skin, which a fit of sickness washes away; health, strength, agility, and whatever depends upon the body, is peculiarly precarious; and what is life itself, the foundation of all earthly enjoyment, but a vapor which appeareth but for a moment, and is destroyed by the next rough blast. States and empires have their day like mortal man; they rise in grandeur, and sink in ruins, under the smiles or frowns of the Judge of the whole earth; the heavens themselves shall be folded up as a moth-fretten garment, and shall be changed; and heaven and earth shall pass away with an exceeding great noise.

Awake, then, Oh man! to serious reflection! Forget not amidst the concussions of nations, thy own dignity as an heir of immortality. Ponder the momentous interrogation of the Creator

of the world, the Redeemer of man, and the Prince of the kings of the earth,—'What shall a man be profited, if he gain the whole world, and lose his own soul.' It is the most concerning inquiry that can engage or absorb the attention of a being passing through the shadows of time to the dread realities of an eternal world. It admits only of one answer, yet that answer, is seldom given, but with reluctance, uneasiness, and conscious guilt. But any man who shrinks from the enquiry, and who is afraid to meet it in all its portentous importance, is really in the dark, as to the real causes of the evils of the times, and of the means of escaping the danger. But he who honestly follows out the awakening question in all its bearings, will soon discover that our national peril arises from our guilt in the sight of God, and that there is no avenue of deliverance, without repentance towards God, and faith towards our Lord Jesus Christ. The Son of God is now saying to us, in his Word, and by the administration of his Providence, 'Except ye repent, ye shall all likewise perish.' But the annunciation damps our spirits, and throws a gloom around us; and we are more ready to cry out, 'Art thou come to torment us before the time?' than to say, 'Jesus, thou Son of David, have mercy upon us.'

How awful is the state, how impious the character, of modern infidels. Their eyes are shut, their ears are closed, and their hearts they have hardened, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and God should save them. No wonder that they charge the students of prophecy with insanity, or that they brand their monitors with the epithets of fools, fanatics, and madmen, as the infidels before the flood did the preacher of righteousness, during the 120 years while the ark was preparing, and the aspect of things seemed to afford them some plausible pretext for their impious scorn and railery. The sun rose and set as usual; the rain descended at proper times, and in moderate degrees; the seasons rolled on; fruits of the earth were ripened and gathered in; and it does not appear that a single prognostic was seen to announce the coming storm. The faith of Noah, therefore, appeared to them as the credulity of imbecility; his ministry as the ravings of mental aberration; and his labor, expense, and all his contrivances, in the building of the ark, as the climax of religious infatuation. 'Divine justice,' says an ancient writer, 'has leaden feet, but iron hands; its march to vengeance is slow, but its executions are terrible.' The patience of God was at length exhausted; the hour of vengeance came; Noah entered into the ark; God shut him in, and all was over. When they saw the cataracts from above meeting the torrents rushing from the fountains of the great deep beneath, and the raging billows of a boundless ocean, amidst the wild uproar of nature, rising above the summits of the highest mountains, to which they had climed for safety; how bitterly did they condemn the madness of their infidelity, and how gladly would they have stepped into some ark of salvation. Similar to this was the terror and the desperation of the infidels of Sodom, when Lot was gone, and the flame of Sodom ascended up as a burning furnace towards heaven.

Let the Infidel, therefore, hear and fear, and turn unto the Lord; for our God, who is coming

to take vengeance, is a consuming fire. Let him no longer set his mouth in blasphemy against the heavens, nor condemn the authority of the King of Zion, saying, 'Come, let us break their bands asunder, and let us cast away their cords from us.' 'He that sitteth in the heavens shall laugh; the Lord shall have them in derision; he shall speak to them in his wrath, and vex them in his sore displeasure; when he breaks the unbelieving nations in pieces with a rod of iron, like a potter's vessel.' All thy impious cavils against the gospel, and all thy blasphemous sophistries, which have been answered a thousand times, will stand thee in no stead on that day. Hast thou pondered, and canst thou now ponder, without irritation, the awful sanctions by which the claims of the gospel, which thou despisest, are guarded and enforced,—'He that believeth not shall be damned.' These words proceeded from the lips of the compassionate Savior; they pronounce thy doom; but who can explain the import of the word damnation? He that believeth not is condemned already, and the wrath of God abideth upon him:—these words proceeded from the lips of the illustrious harbinger of the compassionate Savior; but who knoweth the power of God's wrath? Yet, on thee, O man, the wrath of God abideth:—in sickness or in health, at home or abroad, sleeping or waking, in war or peace, amidst the stability or the crash of nations, in life and in death, the wrath of God abideth upon thee; and, dying in thy infidelity and guilt, it will plunge thee into everlasting perdition. Hast thou an arm like God? Canst thou thunder with a voice like his? Canst thou bear the weight of his vengeance? When he arises to punish, who shall attempt to rescue?—'How will thine hands be strong, or thine heart endure, in the day when he shall deal with thee. He will do it, for the mouth of the Lord hath spoken it.' Whom his grace does not subdue, his vengeance will overwhelm. He shall reign until all his enemies are made his footstool, and all who refuse to bow to the scepter of his love, shall be broken in pieces with his rod of iron.—O! then, let me beseech you, by the tender mercies of God, and by the compassion of a dying Savior; by the terrors of the law, and by the grace of the gospel; by the worth of your own souls, and the immense importance of eternal things; by the wrath that is coming upon the nations; by the joys of heaven, and by the sorrows of hell; by every thing that is tender, and every thing that is awful,—let me beseech you to kiss the Son, to bow to the scepter of his kingdom, lest ye perish from the way, when his anger is kindled but a little,—yes, but little; a single spark would prove sufficient to consume all nations, and to burn down to the lowest hell.

Let the unbeliever, who makes a profession of Christianity, tremble, when he reads the denunciation of God's wrath, speedily to be inflicted on guilty nations! Time is passing off; eternity is pressing forward; the judge is at the door. The contemplation of such calamities, about to overtake and overwhelm a secure, though guilty world, is enough to melt the hardest heart into compassion. 'Look away from me,' said the prophet, 'I will weep bitterly; labor not to comfort me, because of the spoiling of the daughter of my people; for it is a day of trouble, and of treading down, and of perplexity, by the Lord God of hosts, in the valley of vision.' Will a lion roar in the forest, when he has no prey? Will a young lion cry in his den, if he



has taken nothing? Can a bird fall into a snare upon the earth, where no gin is laid for him? Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in the city, and the Lord hath not done it? The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy? Truly it is a fearful thing to fall into the hands of the living God. Why, then, will men rest in forms of godliness, while destitute of its vital, saving power? Remember the fate of the foolish virgins. A lamp of profession, without the oil and flame of grace, may carry you to the gates of heaven, but will leave you there; they that were ready went into the marriage, and the door was shut. Why will the wicked refuse to forsake his way, and the unrighteous man his thoughts? It is yet the accepted time, and the day of salvation. Let him, therefore, return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Why should he delay in applying to the blood of sprinkling, until compelled, in the bitterness of unavailing remorse, to exclaim, 'The harvest is past, the summer is ended, and we are not saved?' Let him betake himself without delay, to him who alone shall be a covert from the tempest. Then will the Lord hide him in the secret place of his pavilion. The place of his defence shall be the munition of rocks; though thousands fall at his side, and ten thousand at his right hand, no evil shall befall him, neither shall any plague come nigh his dwelling. The Lord shall give his angels—charge over him, to keep him in all his ways. Consider, then, O unbelieving man, the situation in which thou art placed. Before thee lies eternity. \* \* \* Thou art exposed to the wrath of God, and the vengeance of eternal fire. Thy unbelief has added to the national guilt, in the rejection of the gospel. The vengeance of heaven hangs over thy head; the sword of the avenger is tracking thy guilty steps; the storms of wrath are gathering around thee; hell from beneath is moved to meet thee at thy coming; and before thee lies the atonement of a Savior's blood, as thy place of safety; listen, then, to the warning voice of prophets and of apostles, and of the Son of God himself, who saith, 'Flee from the wrath to come, to the hope set before thee in the gospel, and stay not in all the plane lest thou be consumed.'

The devoted followers of the Lord Jesus may be admonished to holy vigilance and guarded circumspection. While they rejoice in the prospect of a speedy meeting with the great God, even their Savior Jesus Christ, for now is their salvation nearer than when they believed; yet they ought to rejoice with trembling. The state of the church demands their fervent and persevering prayers; the opposition made to the truth by friends and brethren may occasion pungent sorrow; and the objects of impending judgment call for their deepest commiseration. True patriotism and loyalty, attachment to their rightful sovereign, and deep concern for the safety of their beloved country, are sentiments which ought, especially at this crisis, to rule and reign in their heart. There is, too, in the dangers to which they are themselves exposed, ground of fear and humility, of godly jealousy and constant vigilance. These are, indeed, perilous times in which our lot is cast. Seducing spirits are abroad; of whose wiles they ought to take heed. The present aspects of society are ominous. Infidelity, worldliness, a disbelief for the doctrines of the Reformation, or the Apostolic doctrine, latitudinarianism of principle, and indifference to spiritual things, have increased, and are still increasing, in the professing Christian church. We have not faith, even as a grain of mustard seed; for no mountains of difficulties are removed by us in the present day. We boast of our liberality, regarding it as a high attainment, although, in numberless cases, it is only another name for licentiousness. We characterize the age as enlightened; but where is there that ardent desire, and fervent prayer for the illumination of the Eternal Spirit, by which our pious forefathers were so eminently

distinguished? Intellect, as it is called, but very unworthy of the name, has usurped the seat of the faith that accompanies salvation; and unbelief is displayed in a thousand various forms, and in every form still retains its essential character of opposition to the revealed will of God. It is therefore of the utmost importance that we be on our guard against the sin of unbelief,—the sin which does so easily beset us,—looking unto Jesus, the author and finisher of our faith.—'Take heed, brethren,' says the Apostle, in his epistle to the Hebrews, while ruin was hanging over the nation, 'lest there be in any of you an evil heart of unbelief, in apostatizing from the living God.' Be sober, be vigilant, for your adversaries are going about like roaring lions, seeking whom they may devour; whom resist, steadfast in the faith. Hold fast that which ye have received; let no man take away your crown from you; walk circumspectly, not as fools, but as wise, redeeming the time, knowing that the days are evil. Beware lest the enemy find you off your guard, or lull to sleep that guarded circumspection which ought always to be kept awake. Ye wrestle not only with flesh and blood, but with principalities and powers, with the rulers of the darkness of this world; and with wicked spirits in high places; and the contest is now raging with fierce and unexampled violence. Wherefore, take to yourselves the whole armor of God; the helmet of salvation, the breast-plate of righteousness, the girdle of truth, the shield of faith—whereby ye may be able to quench all the fiery darts of the wicked; the sword of the Spirit—which is the word of God, and the preparation of the gospel of peace; praying always, with all prayer and supplication; watching thereunto with all perseverance, being strong in the Lord, and in the power of his might. Watch ye, therefore, put off the works of darkness, stand in the attitude of expectation, and pray always; 'forasmuch as ye know neither the day nor the hour wherein the Son of Man cometh, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.'

(Concluded next week.)

## Communications.

### Death not Death!

BY F. WRIGHT.

"They shall be turned into fables." *1 Cor. xiii. 12.*

TRULY, Bro. Marsh, were there no other 'sign' given under the heaven, to distinguish the 'last days' from all others, the above, given by the apostle, is of itself sufficient to establish the fact that we are now in the midst of them, if not at the closing of them, seeing the amount of incredible absurdity now promulgated by professed teachers of the gospel of the Son of God, and taught too, as being solemn truths!

I may lay it down as an undeniable fact, that there is no idea, however absurd or ridiculous, too much so, to be uttered in this 'age of wonders,' that will not be believed, even while truth is rejected as a thing unworthy of credence.—This truth, could hardly be exemplified more plainly than in a funeral sermon preached over the remains of a neighbor of mine, by one of the 'learned orthodox,' belonging to the Presbyterian church. In that discourse, as I am informed by a credible ear and eye witness, (for I was not there myself, having long since discarded all such opportunities of increasing unprofitable knowledge,) the teacher told his hearers quietly, calmly, and apparently without any hesitation, that 'that death which they there witnessed, was not death at all,' and to impress this more indelibly upon their minds, he even repeated it a second time for their edification!

I at one time was, and even yet, I am inclined to think, that I am pretty well versed in logic; and as to philosophy, I know not the school I need inquire of; but here is a 'dictum,' Bro. Marsh, that even Plutarch, for all his sometimes plausible absurdity, Demosthenes, with all his

oratory, Cicero, with his overwhelming eloquence, and Plato, with his deep reflective mind, are incapable of enabling me to give adhesion to. To believe a thing is not what my instructor tells me it is, and which my own senses confirm me in the belief of, goes far beyond any thing I have ever heard or read of, even in those writers of modern date, whose climax was to deny every thing, and demand proof! The way this professed teacher got over the dilemma, was rather unique in its kind. Said he, 'This death is not death, but only putting off an old garment for a new one!'

Now, Bro. Marsh, in the course of a pretty extensive experience, extending over forty years of by no means an indolent life, I never met the individual who was really anxious of his accord to exchange garments, though indeed some have endeavored to feel resigned to the will of a Higher power in the matter, yet would they willingly have retained the tattered garments of mortality, though burdened with the contingent pains and penalties of extreme age, and the sickness and ailments of advanced life. This changing of coats, this emigration from one climate to another, we know nothing of. This 'living on,' as I have seen it somewhere expressed, without any identity or certainty about it, as to location or position, does not at all agree with my idea of a Being, indefinitely wise and good, whose plans for our advancement in happiness and glory, as developed in all his other works, are laid down in a far more tangible, and if I were allowed the expression, in a more symmetrical form. Were death, as above asserted, a mere change of being from one state to another, it must evidently be for the better, or else the existence would soon run out; if for the worse, from the simple cause of deterioration, would at length wear out the springs of life; and if for the better, Universalism must be true, for the same reason, that no matter what misery or wretchedness the individual should exchange this life for, he must, in the course of time, attain to happiness by the rule of progression. But ah! it is vain to follow such phantasmagoric ideas, and the more so, seeing we have so much plainer, more easy to be understood, and more, yes, far more inspiring testimony in the word of God; which proves that death, the extinction of life, is the wages of sin, but eternal life is the gift of God through our Lord Jesus Christ, to whom be glory, honor and praise for evermore. Amen.

The time will soon come, when we shall all know for ourselves, whether indeed that death is the gate of endless bliss, or everlasting misery, as taught in the spurious orthodoxy of a self-devised ego.

Spencerville, C. W., 3d mo., 7th, 1853.

Practice as well as praise virtue.

Original.

### Ruler in Israel.

BY J. A. SORER.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel."—*Micah v. 2.*

The above is an interesting and important prophetic declaration; one that contains more truth than some, perhaps, would at first glance, discern. The prophet, in the first place, announces the locality of our Savior's birth, and then proceeds directly to say, in the language of our text, that the personage who was thus to 'come forth,' is to be Ruler in Israel. No individual, who believes that the Bible is God's revelation, will presume to maintain that this prophecy does not have reference to him who spake as man never spake—the Lord Jesus Christ. If, however, any reader doubts that he has reference to the Son of man, I would here just call the attention of such to the application made of it by 'the chief priests and scribes,' as recorded in Matt. ii. 5, 6. That portion of our text, therefore, that relates to the birth-place of our Lord, has been fulfilled, literally. But that part of it that says he 'is to be Ruler in Israel,'

has not been accomplished in any sense whatever.

'But,' says the spiritualist, 'was it not accomplished in the days of Christ's ministry?—or, is it not being fulfilled in the preaching of the gospel? And saith another, "Was it not fulfilled in the days of that power, denominated by Daniel, the 'little horn,' who spake 'great words against the Most High'?" &c. To the first inquiry, I reply, that Christ's ministrations among the Jews, and the preaching of the gospel in these modern times, is not being 'Ruler' or 'Governor' in Israel; because a minister is a servant or an agent. Surely there is a great contrast between a governor and an agent! Let me inquire, Did Christ 'rule Israel' at the first advent? Stubborn facts answer, No. Has he ruled them at any subsequent time, or period? The reply again is in the negative. Will he ever 'rule,' or govern 'Israel'? The Most High, by the mouth of the prophet, hath asserted, in the idiom of our text, 'He . . . is to be Ruler in Israel.' The same is re-affirmed, still stronger, if possible, by way of quotation, in Matt. ii. 6. Speaking of 'Bethlehem,' it reads, 'Out of thee shall come a Governor, that shall rule my people Israel.'

To the second inquiry, all I have to say in reply is, that when Christ 'rules in Israel,' the devil will be 'bound,' and that 'little horn,' God-blessed and saint-destroying power, will be vanquished. See Rev. xx. 1-3; Thess. ii. 8, &c.

Salem, Mich., Feb. 23, 1853.

Original.

### A Word of Comfort.

BY C. H. COFFIN.

SUPPOSE now the fullness of time to be come, and all the prophecies to have been accomplished, what a prospect is presented to the eye. All is now peace, quietness, and assurance for ever.—Here is no din of arms, no confused noise, no garments rolled in blood. Destructions are come to a perpetual end: wars have ceased from the earth. Neither is there any domestic jars remaining, no brother rising up against brother, no country or city divided against itself, to destroy its peace any more. All discord is forever at an end, and none is left either to hurt or molest his neighbor.

Here is no oppression to cause even the wise man to sigh, no extortion to grind the face of the poor; no robbery or wrong; no rapine or injustice; for all are content with the things that they enjoy. Thus righteousness and peace have kissed each other; they have taken root and filled the land; righteousness is flourishing over all the earth, and peace is looking down from heaven; and where righteousness and justice are, there also is mercy found. The earth is no longer full of cruel habitations.—No, for the Lord hath destroyed both the blood-thirsty and malicious, the envious and revengeful man. Where there any provocation, there is none that now knoweth to return evil for evil; but indeed there is none that doeth evil, no; not one; for all are harmless as doves. It follows, then, that no unkind word can ever be heard among them: no strife of tongues, no contention of any kind, no railing or evil speaking, but every one opens his mouth with wisdom, in his tongue there is the law of kindness.—Their love is without dissimulation, their words are always the just expression of their thoughts. Thus, the Lord taking to himself his mighty power, and reigning, doth subdue all things to himself; causeth every heart to overflow with love, and filleth every mouth with praise.—Happy are the people who dwell in his dominion; yea, blessed are they who have the Lord for their God. 'The sun shall no more be their light by day; neither for brightness shall the moon give light unto them; for the Lord shall be unto them an everlasting light, and their God their glory.'

We now can behold some of the beauties which shall characterize the new order of things; but it is a mere glance, for now we see through

a glass darkly, but then we shall see face to face.

O my dear brethren and sisters, what a peculiar sort of people ought we to be, in all holy conversation and godliness, looking in prospect away to the consummation when Jesus shall come and restore all things to their primitive Eden splendor! Then 'they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. Then there will be no more running to and fro, saying, know the Lord, for every one will know him from the least to the greatest.'

Put on therefore as the chosen of God, holy and beloved, tender compassion, kindness, humility, mildness, long-forebearance, bearing with each other and forgiving one another. If any one have a complaint against any, even as Christ forgave you, even so also do ye. And above all these things put on love which is the perfect bond. Let the love of Christ dwell in you richly, with all wisdom teach and admonish each other in psalms and hymns and spiritual songs, singing to the Lord with grace in your hearts; for when Christ who is our life shall appear, then we also shall appear with him in glory.

Raisin, Mich., Feb. 8th, 1853.

### The Signs of Christ's Coming, and the End of the World or Age.

BRO. FRASER:—I take the liberty to show, (as I think,) that you are mistaken in confounding the darkening of the sun, moon and stars, spoken of by the prophets, Isaiah, (xlii. 9, 10;) Amos, (v. 18, 20; viii. 9;) and, I will add, Joel, (iii. 13-16,) with Matt. xxiv. and Mark xiii. and Luke xxii. Let us read Joel ii. 31. 'And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood. Before the great and terrible day of the Lord comes.' Not in the day of the Lord, as Bro. F. says. Peter applies this darkening the same as Joel does: 'Before the great and notable day of the Lord comes.' Acts ii. 20.

Here let me say, that the darkening of the sun, &c., spoken of in Joel iii. 15; Amos v. 18-20; viii. 9; and Isa. xlii. 9, 10, cannot be the same as in Joel ii. 30, 31, for the one takes place in the day of the Lord, (as Bro. F. says,) and the other before. Let me give one text from Ezekiel, which will settle the question.—xxxii. 3-5. 'Thus saith the Lord God: I will, therefore, spread out my net over thee with a company of many people; and they shall bring thee up in my net. Then will I leave thee upon the land. I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. [The same is in xxxix. 17-19, and Rev. xix. 18.] And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains: and the rivers shall be full of thee. And when I shall put thee out [or extinguish] I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.—All the bright lights of heaven will I make dark over thee, and set darkness upon the land, [Palestine,] saith the Lord God.' Here we learn that this darkening of the sun, moon and stars will take place, after the great battle is fought at Jerusalem, and the fowls of heaven and the beasts of the earth are invited to feast upon the slain of the ungodly; and when they are extinguished, then God causes the bright lights of heaven to be darkened; this takes place in the day of the Lord, or day of judgment, after the Lord has come, and therefore cannot be a sign of his coming, cannot be confounded with the signs spoken of in Matt. xxiv., Mark xiii., and Luke xxi., which are given as tokens to know when the coming of the Son of Man is near.

Bro. F. quotes Luke xxi. 31, and then adds, 'This shows the signs, distress of Gentile nations, coming of Christ, resurrection of the dead.—When all those things shall come to pass, know that the kingdom of God is nigh at hand, even at his door.' Will the resurrected dead, know that the signs have taken place, so as to know that the kingdom is at the door? And will not the living saints know that he [Christ] is nigh, even at the door, before the resurrection takes place? So I read, and so I believe.

GEORGE DILLABOUGH.

Original.

### Delusion.—E. White's Visions.

BY A. N. BEXMOUR.

I wish to convey some thoughts to those of like precious faith scattered abroad, touching the shut door spoken of by him who spake as never man spake, recorded for our instruction in Matt. xxv. And what has called out these thoughts, are the visions of Ellen White, embodied in a pamphlet of sixty four pages, setting forth her views and christian experience, and which the advocates of the Jewish Sabbath seem peculiarly zealous in circulating among the brethren who are looking for the Lord. The author affirms that she is carried away by the Spirit of God in vision, and sees future as well as past and present events, and then in the closing lines of the book says, that it is designed for the sincere only, and not for those who would ridicule the things of the Spirit of God. Well, truly, I would not, for my life, ridicule the revelation of God, be stowed upon man by the power of the Holy Ghost, but, really, I do feel to ridicule, and not only so, but to expose the monstrous and wicked absurdities which the book contains. I will refer to one of the many absurdities in the work.—Those who may chance to see the pamphlet hereafter, may open to the forty-third page, and read a view of events that transpired in the New Jerusalem at the end of the 2300 days, as seen by Ellen.

She commences by saying, 'I saw a throne, and on it sat the Father and the Son. "I gazed on Jesus' countenance and admired his lovely person. The Father's person I could not behold, for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself? He said he had, but I could not behold it; for, said he, if you should once behold the glory of his person, you would cease to exist." On the same page, about the twenty-fifth line from the top, she says, 'I saw the Father rise from the throne, and in a flaming chariot go into the Holy of Holies within the veil.' Here is a positive contradiction, and the reader must conclude that either her visionary guide was one of the lying spirits of these times, or that Mrs. Ellen White did cease to exist at the time she saw the vision.

But this is not the most glaring inconsistency, for she further remarks in the same vision, I saw a cloudy chariot with wheels like flaming fire, and angels were all around it as it came where Jesus was. He stepped into the chariot and was borne to the Holiest where the Father sat.

Thus the throne of the Father and Son in the holy place was vacated, and the door of the outer sanctuary was shut, as she or they affirm. But what now? Why, she sees Satan by the throne that the Father had left, trying to carry on the work of God! She saw also a company bowed before that throne, praying to the Father, saying give us thy spirit, not knowing that he had retired. Then Satan would breathe upon them an unholy influence, thus answering their prayers! Satan's object she says was to keep them deceived. O what a blasphemous vision! The Devil in the New Jerusalem! No wonder the sanctuary there, as they teach, needs cleansing! I never could see before what there was in God's holy city to be made clean. Now I see! But hold a moment, let us hear what the Holy Ghost teacheth. Rev. xxi. 27. 'And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life.' Here then, she has got old Diabolus, the greatest liar in the universe, and the father of liars, into the New Jerusalem, answering the prayers of the saints! and Seventh

day preachers and believers are paying out their money for such visionary trash, and circulating them to make converts!

This vision is sufficient to stamp the rest as fabulous. It is adding to God's word, and to such as believe and circulate this pamphlet, I would advise them to read Rev. xxii. 18, 19.

I now sincerely enquire what is truth in reference to the Shut-door in Matt. xxv? The subject to my mind is so clear and satisfactory, that I wonder how any one can run amiss of the truth. The Savior says, 'Then shall the kingdom of heaven be likened unto the ten virgins that went forth to meet the bridegroom.' When shall it be thus likened? &c. The closing verses of the foregoing chapter will answer this question. They inform us that two classes of servants will exist prior to and near the close of time. One faithful, and giving meat in due season, while the other is unfaithful, crying 'my Lord delayeth his coming.' This being established, we inquire, who are the ten virgins that go forth? &c.

All those whose minds were illuminated with the proclamation of the near coming of the Son of man, were called to go forth to meet him in 1844. The disappointment at that time, to the ten virgins, or all who were in expectation of his coming, then brought along with it the tarrying, slumbering and sleeping period, for while the Bridegroom tarried, they all slumbered and slept. The glad tidings of the near approach of the coming of Christ, and the kingdom of God which has been made for the last fifteen years, I consider is of God, (laying aside all extravagances which some have run into,) yet I have no idea that the true midnight cry ever has been given, for rest assured that is not made till the close, or very nearly so, of the tarrying time; and remember that this time of delay extends to this proclamation. What is it that wakes up these virgins to give this cry? I answer, the sign of the Son of man, which just precedes his coming. What is that? I understand it to be the rolling together of the heavens as a scroll, Rev. vi. 14-17, for the reason that this event brings along with it the same effect as that mentioned by the Savior in Matt. xxiv. 30. Then when the sign is seen, the cry will be heralded forth with great power, 'Behold the Bridegroom cometh; go ye out to meet him.'

Then all those virgins arose and trimmed their lamps, and the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But they were refused, and directed to go and buy, and while they went to buy, the Bridegroom came, and they that were ready went in with him, and the door was shut. When is the door to be shut? Not till Christ comes, and all the virgins that are ready enter in. Afterward came the foolish virgins, saying, Lord, Lord, open to us. But he answered and said, 'Verily, I say unto you, I know you not.' O, my dear brethren and sisters, remember, this will be said to you, if you have no oil [grace of God] in your hearts, therefore, watch, be ready all the while, let what will come, for those that are ready will enter into the kingdom. Praise the Lord. O my soul!

Plymouth, Mich., Feb. 2

### LETTER FROM BRO. J. M. JUDSON.

BRO. MARSH:—Permit me to say to Bro. J. Wilson, through the Harbinger, that the brethren in this section wish him to call on them, on his western tour, in the spring. I prefer writing to him through the Harbinger, in hope that by doing so it may call the attention of the brethren in Cleveland, Olmsted, Bucyrus, Marysville and other places on his route. We wish him to come at his own convenience, as to time, but calculated, if possible, to spend a few days in Rochester, also in Fairfield, and Norwalk. We need assistance. The brethren, I believe, universally, are strong in the faith, but lack that energy, that should characterize them, as children, looking for their long absent Lord. It is time, high time, that our energies were aroused. For Mazzini's 'volcanic crust' is not confined to

Europe, simply, but covers the surface of the whole earth; nor does the 'lava sleep beneath the surface,' but it will descend from God out of heaven, and soon, soon, destroy the destroyer! O where am I! and what am I doing, to arouse a sleeping guilty world, to their impending danger! O who can stand that great conflict!—Mazzini's eruption from beneath Jehovah's fire from above! How awful! And yet how certain. And while my heart exclaims, 'Come Lord Jesus, come quickly,' I tremble in view of my lethargic state!

O brethren and sisters in Christ, let us arouse to the conflict, and arm ourselves with the panoply of heaven, for the battle of the great day of 'God Almighty' is at hand. Pray for me that my faith fail not, and that I may be found having on the whole armor, fighting manfully the battles of the Lord.

Yours in hope of eternal life at the appearing of Jesus.  
J. M. Judson.  
North Fairfield, Huron co., O, March 10, 1853.

### Preach the Word.

The most important work in which a human being can engage, is that of preaching the gospel; for it involves interests that extend both to time and eternity. Well might the apostle of the Gentiles exclaim, 'Who is sufficient for these things?' To be qualified for this work, the love of God must be shed abroad in the heart by the Holy Ghost, and the mind must be disciplined by study, and stored with knowledge.—Every good man whose heart is filled with the love of God, can and exhort well, is not competent to preach the Word, for the heart may be prepared by God, but the mind must be qualified by the use of the ordinary means. Divine and human agency should be recognized in the preparation for, and in the prosecutions of this great work. Preaching implies teaching as well as exhortation, and whoever would succeed must be able to instruct, and in order to this the cultivation of the mind is necessary in connection with a right state of the heart. 'Study to show thyself approved unto God, a workman that needeth not to be ashamed.'

The preaching of the Word implies the proclamation of all its great truths. The threatenings of the law should not be preached to the neglect of the more comforting parts of divine truth, and the promises should not be presented to the neglect of the threatenings; the truth, and the whole truth should be preached. Especially should the great central doctrine of the gospel system, with which the others must stand or fall, be preached—'Jesus Christ and him crucified.'

The truths of the gospel are not to be preached abstractly, for they all have more or less practical bearing. They should be presented in their practical bearing on the hearts and lives of those who hear, so that they will see and feel they are meant. A specific application of gospel truth should be made to the various forms of evil that exist in the community; without this men will never be reformed. The temperance reform has been carried forward mainly by pursuing this course. The gospel had been preached in this country for two centuries in a manner that did not seem to check, to much extent, the flood of intemperance; but when it began to a considerable extent to be preached in its direct application to this evil it was checked.

In a word, the preacher of the gospel should hold up the disease of sin in its various phases, and the sovereign remedy provided for its removal.

Whoever would be a 'workman that needeth not be ashamed,' must be a man of one work. To the preaching of the Word must his attention and energies be mainly directed. In other callings a man can only attend properly to one at a time; and in the work of the gospel ministry it is especially true that an individual must give himself up wholly to its duties if he would succeed.—*Christian Advocate & Jour.*

There is no conduct so low but may have hopes, nor so high that is out of the reach of fears.



## The Harbinger &amp; Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, MARCH 26, 1853.

**Donations:**  
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## THE GOSPEL.

(Continued.)

The promised rest which Paul speaks of in the fourth chapter of his epistle to the Hebrews, will next claim our attention. The Jews admitted that the great and benevolent purpose of God makes full provision for a glorious rest to his people. In this they were correct, but were sadly mistaken in looking for that rest to be realized under the law dispensation. Paul wisely and triumphantly meets and refutes this error by showing from their own—the Jewish Scriptures, that a future rest is promised. He quotes from the ninety-fifth Psalm thus: 'He limiteth a certain day, saying in David, To-day, after so long a time: as it is said, To-day, if ye will hear his voice, harden not your hearts. For if Jesus (or Joshua—margin) had given them rest, then would he not afterward have spoken of another day.' The force of the apostle's argument is, that if the final rest had been obtained by Joshua when he led Israel into Canaan, God would not, have promised by David, long after that time, to give them another rest.

This argument is conclusive that the promised rest could not be obtained under the Mosaic dispensation. The inquiry then arises—under what dispensation will it be realized? The gospel dispensation is the ready and confident response of the Gentile church—Catholic, Greek and Protestant. They hold that Canaan, the literal rest which Joshua secured to Israel, was typical of the spiritual rest enjoyed under the gospel, by believers in Christ. That they do enjoy such a rest by faith we readily admit, but emphatically deny that they enjoy it in fact; for their life is one of labor and suffering. Paul clearly shows that this rest is not obtained in the gospel age. He says, 'We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.' Heb. iii. 14. Then it follows that we are not now partakers of Christ in the promised rest—but shall be in 'the world to come whereof we speak;' (Heb. ii. 5); if we continue to labor for it to the end. 'Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.' Heb. iv. 11. 'There remaineth therefore a rest to the people of God.' Verse 9. In view of this testimony, we ask those who place this rest in the Gospel age, if Christ gave it at his first advent, why did Paul afterwards speak of a rest that remains to the people of God? Why did he warn his brethren to fear lest a 'promise being left' them of 'entering into it,' 'any should seem to come short?'—and why did he exhort them to 'labor' to 'enter into it?' No satisfactory answer can be given.

But under what dispensation, or in what age does Paul locate this rest? Evidently in the future age, or 'world to come,' of which, he says, in the second chapter, 'we speak.' In that world, as we showed last week, the brute creation will be brought into harmonious subjection to Christ—and will not this promised and glorious rest be realized at the same time? It will; for there it is clearly located by Paul's typical argument which he here uses.—He says, 'God did rest the seventh day from all his works.' Verse 4. 'There remaineth therefore a rest (or keeping of a Sabbath—margin) to the people of God.' Verse 9. This 'sabbath' cannot be a day of twenty-four hours; but a millennium, or an anti-typical day of one thousand years. Where in this great anti-typical week this glorious day be located? Melancholy facts prove that it has not had its place in either of the first six days of this long week of wearisome toil. Where then, we again ask, will this long looked for and greatly desired day of rest be located? We confidently answer, where the type places it. And where is that? In the LAST or SEVENTH day of the week. As 'God did rest the seventh day' of the literal week 'from all his works' which he performed on the six preceding days, so the first six thousand years of the anti-typical week of sorrow and we will be succeeded by a thousand years of rest to the people of God.

As the Sabbath in the literal or typical week was the last or seventh day of the week, so the REB or anti-typical Sabbath, will be the last or seventh thousand years of the anti-typical week. And just so sure as there is a Seventh day or Sabbath in the type, there will be a thousand years of rest, in the anti-type. And moreover, as the first six of the anti-typical days have been connected with this present earth, so must the seventh; and we have just as much authority for striking the last day from the literal week, as we have for striking from the anti-typical week the last thousand years.

These legitimate and true deductions are unanswerable by those who object to the great fact of a future millennium, or age to come, and they would do well to pause and candidly examine its divine strength before they offer any further opposition to it.

Though a wide difference of opinion has existed in the church relative to the real character of the millennium, yet as a general remark there has been a uniformity of faith in all ages that such a period will be realized: this is true of both the Jewish and Gentile church, as the following evidence clearly shows.

Of the Jewish writers, Rabbi Ketina, as cited in the Gemara or gloss of their Talmud, said:—'That the world endures Six Thousand Years.' It was the opinion, also, of the house of Elias, (supposed to be Elias the Tishbite,) about two hundred years before Christ, 'that the world endures six thousand years.'

Rabbi Moses Dachmanides, on Dent. xv. says:—'Man shall be restored in that time, viz.: in the days of the Messiah; to that state in which he was before the first man sinned.'

'In that time (i. e. of the Messiah) the whole work of creation shall be changed for the better, and shall return into its perfect and pure state, as it was in the time of the first man, before he had sinned.'—Rabbi Becai, in Shilan Orbs, Vol. 9, Col. 4, p. 360.

Rabbi Simai, arguing the necessity of the resurrection for the fulfillment of God's promises to the fathers to give them the promised land, from Ex. vi. 4, insists that the law asserts in this place the resurrection of the dead, to wit, where it is said:—'And also I have established my covenant with them to give them the land of Canaan, &c.; for,' he adds, 'it is not said to you, but to them.' He further remarks: 'Besides the foregoing statements, there are likewise various traditions of the early Jewish church, which are entitled to attention from the general respect shown to them in all ages; though they cannot be urged in the light of direct testimony. Among these is the commonly received opinion that the world was to last in its present state during six thousand years—and that in the seventh millennium it was to be renewed, and all the promises of God made to the Fathers, accomplished at that time.'

Thus the Jewish church believed—and we will now hear what the faith of the Christian church was on this subject.

Dr. Clark, in his introductory notes to the Apocalypse, says: 'Justin Martyr, about the year 140, was acquainted with this book, and received it as written by the apostle John, one of the apostles who in the revelation made to him, that the believers in our Christ shall live a thousand years in Jerusalem: and after that shall be the general, and in a word, the eternal resurrection and judgment altogether.'

Irenaeus flourished A. D. 178. He was Bishop of Lyons, and says: 'In as many days as this world was made, in so many thousand years it is perfected; for if the day of the Lord be as it were a thousand years, and in six days those things that are, were finished, it is manifest that the perfecting of those things in the six thousandth year, when Antichrist reigning 1260 years, shall have wasted all things in the world, &c., then shall the Lord come from heaven in the glory of his Father.'

Cyprian, Bishop of Carthage, flourished A. D. 222. His writings are held in great esteem by all the godly. He speaks of the six thousand years completion and perfection fulfilled. The testimony of all the fathers is general and concurrent on the universality of this belief, that this point cannot be denied without impeaching their veracity.

Lactantius, who lived about A. D. 310, says in his Book of Divine Institutions:—'Let philosophers know, who number thousands of years, ages since the beginning of the world, that the six thousandth year is not concluded nor ended. But that number being fulfilled, of necessity there must be an end, and the state of human things must be transformed into that which is better.' This he proves from God's making the world in six days.

The learned Joseph Mede, called the 'illustrious Mede,' says: 'The divine institution of a Sabbath, or seventh' years solemnity among the Jews, has a plain typical reference to the seventh chiliad, or millenary of the world, according to the well known tradition among the Jewish doctors, adopted by many in every age of the Christian church, that this world will attain to its limit at the end of six thousand years.'

Rich Clark, in his essay on the number seven, takes a similar view. He also says, in his treatise on the prophetic numbers of Daniel and John, that 'The six thousand years preceding the Sabbath of rest, will be cut short in righteousness.'

Thomas Burnett, in his Theory of the Earth, printed in London A. D. 1697, states that it was the 'received opinion of the primitive church from the days of the apostles to the Council of Nice, that this earth would continue six thousand years, when the resurrection of the just would usher in the millennium and reign of Christ on earth.'

Gibbon, in his Decline and Fall of the Roman Empire, speaking of the faith and character of primitive Christians, says: 'The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of creation had been finished in six days, their duration in the present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy, it was inferred that this long period of labor and contention would be succeeded by a joyful Sabbath of a thousand years—and that Christ, with a triumphal band of saints and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth, till the time appeared for the last resurrection.'

John Bunyan, the pious author of the Pilgrim's Progress, says: 'God's blessing the Sabbath Day, and resting on it from all his works, was a type of that glorious rest the saints shall have when the six days of this world are fully ended.' This the apostle asserted in the 4th chapter to the Hebrews; 'there remaineth a rest (or the keeping of a Sabbath) to the people of God,' which Sabbath, as I conceive, will be the seventh thousand years which are to follow immediately after the earth has stood six thousand years first. For as God was six days in the work of creation, and rested on the seventh, so in six thousand years he will perfect his works and providence that concern this world. As also he will finish the toil and travail of his saints, with the burden of the beast and the curse of the ground, and bring all into rest for a thousand years. A day with the Lord is a thousand years: therefore this blessed and desirable time is also called a day, great day, that great and notable day of the Lord, which shall end in the eternal judgment of the world. God hath held this forth by several other shadows, as the Sabbath of weeks, the Sabbath of years, and the Great Jubilee.'—Works, vol. 6, p. 301.

Thus we see what has been the faith of God's confiding and enlightened children, in all ages, relative to this glorious rest, and by this faith we may learn the character of the gospel which they believed, and in which they rejoiced: it was the good news that this rest would ultimately be given to them; or the proclamation of the restoration of the kingdom to Israel; or that the land promised to Abraham should be given to them; or the assurance, that the Redeemer will come to Zion, consummate the new and everlasting covenant with Judah and Israel, set up his kingdom, and reign in righteousness over the world. These, together with all the blessings of the world: or Age to come, are promised in the gospel, and will be realized in that rest of which we speak.

(To be Continued.)

THE AMERICAN BIBLE SOCIETY has commenced issuing the new edition of the Scriptures, as revised by the Committee on Versions. Many misprints have occurred in the former issues, and the revision of these errors, was some time since confided to a committee, whose labors here begin to show fruits. It is to be understood that this is not a new version, but a mere correct copy of the King James translation, purged of the errors of punctuation and orthography.

A REQUEST.—Will Bro. J. M. Judson come and preach to us again? And will Bro. J. Wilson give us a few discourses, if it would be convenient, on his way to Mt. Sterling, Ill.?

DEXTER BACON.  
Bucyrus, Crawford co., O., March, 1853.

BRO. HENRY GHEW, Philadelphia, Pa., wishes to know the address of William P. Green.

## A FAIR OFFER.

If any person will remit to us two dollars, we will send in return the next volume of the Harbinger, and the remaining numbers of the present volume from the time when the remittance shall be received. Eleven numbers more will complete the present volume, hence the sooner you make a remittance, the greater number of papers you will receive. This, we think, is a liberal offer, and all will do well to avail themselves of it who desire to subscribe for the Harbinger. Will our friends and agents see what can be done?

## PAUL'S WISH.

In Rom. ix. 3, Paul says, 'I could wish that myself were accursed for Christ for my brethren, my kinsmen according to the flesh, who are Israelites.' This is one of the most difficult passages in the New Testament, as it now stands in the English version. In the preceding chapter he had asked, 'Who shall separate us from the love of Christ?' Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, says he, 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.' Should all these things fail to make him accursed, and should the anxiety he felt for the salvation of his persecuting countrymen even hypothetically prevail? This cannot be. His wish to be accursed, or separated from the love of God to be manifested in full through Christ Jesus, must have some other import than this.

Mr. Frey, an Israelite, who admits the claims of Jesus to the Messiahship, has proposed the following solution of the difficulty: Read the second and third verses, omitting the words, 'I could wish that myself were accursed for Christ'; then, afterwards replace them where they belong, and read then as in a parenthesis, with 'I did wish,' instead of 'I could wish.' Thus, 'I have a great heaviness, and continued sorrow in my heart. . . for my brethren, my kinsmen according to flesh, who are Israelites'; then, 'I have great heaviness and continual sorrow in my heart (for I did myself wish to be accursed for Christ) for my brethren, my kinsmen according to flesh, who are Israelites.' This exhibits the mind of the apostle very clearly. He had great heaviness and sorrow for Israel, because they were while he was dictating his letter, as he was before his conversion. He had doubtless wished himself accursed from Jesus; and was probably an individual of the crowd which cried out, 'His blood be on us, and on our children.' After Paul was enlightened, and came to measure his position at that crisis of Christ's affliction, he beheld it in all its hideousness, so as to create in him a poignant sympathy for his kinsmen, who still remained under that self-imposed curse.

Euchemene, the original word, translated 'I could wish' in the common version, is the imperfect middle, and is rendered by 'I was wishing,' 'I wished,' or 'I did wish.' This accords with what we have said above. He imprecated a curse upon himself—a past action—while he was in an unconverted state—another thing in the past; but when enlightened, neither all Israelites, nor any other created thing, could induce him to wish himself accursed again. This part of Paul's experience well fitted him for sympathy with his unbelieving countrymen. Mr. Frey has well said, 'He who has just been rescued from a dangerous fit of sickness, feels more for a sick person, than he who never knew what sickness means. Hence, even the Son of God himself needed to be tempted and tried, that he might be able to succor them that are tempted.'—Herald of the Kingdom.

CONFERENCES.—It is time to commence making arrangements for holding Conferences during this spring and the ensuing summer. There should be several in Western New York. Where shall they be held? We have not taken counsel on the subject, and would not be selfish; but we presume it would be pleasing to the brethren here, as it would be to us, to have one held in this city, say about the second Sunday in May. We shall consult the church here on this matter, and cheerfully abide its decision, and give the result to our readers. It is good for the scattered flock to meet together as often as they can, to encourage each other on their pilgrimage towards the kingdom. We hope therefore that we shall have the pleasure of meeting some of them at least, from different points in a Scriptural Conference soon. We should be glad to receive a free expression of opinion on the subject from those who feel interested.

## THE POPE AND THE EMPEROR.

This Pope has been long puzzled what course to steer in the ceremony of the Emperor Napoleon III's coronation. Expediency suggested that he should pour the consecrating oil on the head of the newly-crowned emperor; whilst legitimate succession, the frowns of the despotic powers, divine right, and the cardinals, forbade him so long as the Count de Chambord remained a houseless exile. At length his Holiness has yielded to the importunities of the emperor; but not, it seems, without having obtained concessions in favor of the Ultramontaine section of the French church, which will throw the Gallican portion of the church, hitherto independent of the Pope, wholly into his power. The Paris correspondent of the Morning Chronicle explains the nature of this arrangement betwixt the Pope and the Emperor.

'It will be remembered that there exists in France a concordat which was concluded in 1804 between the Pope of that day and the Emperor Napoleon. But besides this concordat, there is another measure called *les articles organiques*, which was drawn up after the conclusion of the concordat, and to which the Pope was not a party, and to which, moreover, he never gave his consent. These *articles organiques* are merely the acts of the French government. They have no international character; and so far are they from being acceptable to the Papal government, that some of them have been formally protested against at different times, both by the Pope himself and the French Ultramontaine party, and have not been acknowledged to the present day. When the proposition was first made to Pius IX. that he should come to France to crown the new Emperor, his Holiness gave a point blank refusal; when the request was reiterated in terms which it was difficult to resist, the answer of the pontiff was, that the Pope never left the dominions of the church, excepting for the good of the church; and it was hinted that the measure for the good of the church, which would satisfy his Holiness, would be the revision of the concordat. The ambiguous nature of this answer encouraged a fresh negotiation, and has led to a compromise. Pius IX., on the one hand, has given his promise that he will come to France to place the imperial crown on the head of the new emperor; and Napoleon III., while insisting on the maintenance of the concordat in its integrity, has agreed to abandon the *articles organiques*, of which the whole that are considered objectionable, and more especially those known as *les articles de Bossuet*, are to be abolished. This concession to the Ultramontaine party is a very grave one. The organic articles have always been considered the safeguard of the Gallican party in the church. They are the charter of the French bishops and French clergy against the power of the Pope. Hitherto the Gallican bishops have been, in a considerable extent, independent of the power of Rome; they are now to be handed over to her tender mercies.'

## To Correspondents.

L. H. C.—You will observe by referring to our rules of discussion that the third rule reads, 'The plain testimony of the BIBLE and matters of FACT will ALONE be admitted as EVIDENCE.' Your position that the 'term immersion' is 'equivalent to the term conversion,' is not sustained by this testimony; and moreover the literal import of the terms are widely different. Immersion signifies 'to put under water'—conversion, 'a turning or change from one state to another.' Webster.

A prominent object of the Harbinger is to teach doctrines that can be proved by the plain word of the Lord. Inferences are lawful and weighty when in harmony with the literal word, but they alone are not sufficient to form the foundation of faith.

We appreciate Bro. C's desire to have a pure language turned into the people, and think the only way in which we can aid in accomplishing the desirable work, by teaching the plain, literal word of the Lord. We trust Bro. C. will agree with us on this point.

N. N. B.—As we have published much relative to their unchristian course, and as their tongue is no longer a slander, and by saying more an unnecessary notoriety would be given, we therefore deem it unadvisable to give your expose of their false statements. And here we would say to all of our correspondents that it is our opinion that enough has been published; at least for the present, in reference to the Shut-door Sabbatarianism. If any feel disposed to write on the Sabbath question, we shall not object, but think they had better make as little allusion to that greatly deluded people as possible. A people may be in a condition when it is duty to let them alone.

## FROM BRO. G. T. ADAMS.

BRO. MARSH:—Bro. Storrs closed his course of ten lectures in this city last evening. His discourses were chiefly confined to the great theme of 'Life only through Christ'—'no future life without a resurrection,' and 'all the wicked will God destroy.' We gave notice of his lectures by circulating hand bills, posting them, and by publishing in the papers. The result was far beyond our expectations. We had large and attentive congregations from the first, and the interest increased to the last—our large hall being crowded Sunday, especially in the afternoon and evening.

The promptness with which the people came out, their serious attention, and their eagerness in pressing forward to obtain publications on the subject, and to subscribe for the Bible Examiner, manifested that the 'word spoken' in spirit and with power, took effect, commending itself to their consciences in the sight of God.—Amen.

Upon the whole, I think it was by far the most profitable series of meetings that we have had for several years. Many who have not been to our meetings for a number of years, came out through the course, manifesting a strong interest in the truth spoken, while others who have not been interested in the subject, expressed their satisfaction, and desire to hear farther upon the same. God grant that they may be fully aroused to the importance of obtaining life through Christ, that they may rejoice in the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

We purpose, God helping, to press forward in proclaiming his truth that those around us may know that Christ alone is the true source of life and immortality, and that those knowing the purpose of God, may give him their hearts, and by a patient continuance in well-doing, receive, through Christ, the gift of God, 'eternal life.'

Bro. Storrs presented his subject in a clear and forcible manner, being aided by the spirit and power of God, and comforted with the assurance that his labor was not in vain in the Lord.

There is a desire that he should return soon, and continue his lectures, which, if God will, we hope he may. In the meantime, we pray God to direct to us those of his servants who proclaim his truth, holding forth Jesus, the Life Giver, and that at the resurrection at the last day.

Bless God for the glorious hope of the resurrection, and the promise of our Lord and Savior, that he will come again and receive us unto himself, that where he is, there we may be also. Great God, hasten the day, through Jesus Christ, thy Son. Amen.

Your brother, in hope of life through Christ at his coming,  
Geo. T. ADAMS.  
Boston, Mass., March 14, 1853.

## CALL FOR A CONFERENCE.

BRO. MARSH: I am happy to say that our little church is in some measure on the increase, both in grace, knowledge, and in numbers. Three years ago last summer, when I arrived here with my family, I could not find one who seemed to know or be interested in the truth, but it being presented, tho' in a feeble manner, the Lord blessed it to the good of some.

We wish to have a Conference here in the early part of the coming summer. This is a central part of the State of Ohio, and we feel very anxious to have a general gathering here from every direction. It is true we are all poor as to this world's goods; notwithstanding we will find means to accommodate all the dear saints that will meet with us. I wrote to Dr. M. K. Chapman some weeks ago a request that she would visit us this spring or early part of the summer, and we feel anxious to receive her answer.

Will our ministering brethren who can make it convenient to give a call, or can assist in a conference, be so kind as to inform us? The brethren will find a pilgrim's home at my house near the graveyard. Due notice will be given in the Harbinger of the Conference, if one shall be held. Will the Marysville brethren please write us on the subject? Yours, &c., JOHN PICKARD.  
Mount Vernon, Knox co., O.

We give this week more epistolary matter than usual; it will be comforting to many of the scattered and waiting children. Next week more of the substantial food may be expected.

Never despise humble services; when large ships run aground, little boats may pull them off.

## THOUGH DEAD HE YET SPEAKETH.

[BRO. MARSH:—Our beloved brother, Festus Hall, whose obituary was given in the Harbinger some weeks ago, has left behind him the copy of several letters which he wrote at different times to different individuals; and some of the brethren and sisters who have been favored with their perusal, suggest that they ought to be published for the benefit of the church at large. They contain so much precious truth—so much that is calculated to strengthen the faith, cheer the heart, enliven the hope, purify and elevate the affections of the Christian; at the same time breathe such a spirit of submission to the Divine will, and of pure Christian love, that I freely undertake to copy them for the Harbinger, feeling assured that if you find a place for them, many will be comforted by their perusal. Yours, in Christian love, E. MILLER, JR.  
Middlebury, Ind., March 11th, 1853.

P. S.—I herewith enclose one of the letters referred to above, and the rest will follow as I have time to copy them.]

## Bro. Hall's Letter.

DEAR BRO. MATCHETT:—Grace, mercy and peace be unto you and your household. It may seem strange to you that one who never saw you, should take the liberty that I do in addressing you. The secret is this: I became acquainted with your daughter Elizabeth, at the Galesburg conference; from whom I learned your interest in the unfulfilled prophecies, and to whom I expressed the desire I felt to compare views with you; she assuring me that it would be agreeable to you, and added her own request that I should write to you.

I feel prompted to do so, because I love all who love our Lord Jesus Christ; and one of the best evidences of such love, is to feel a deep and abiding interest in his word. 'Blessed is he that readeth and they that hear the words of this prophecy,' and keep those things which are written therein, for the time is at hand. God, in condescension to us, from time to time, has, by the prophets and apostles, revealed his purposes concerning men and the earth we inhabit; and he that feels no interest in these revelations—that gives no heed to the sure word of prophecy, offers a direct insult to God. If others 'despise prophecies,' I cannot. I understand the testimony of Jesus is the spirit of prophecy. My interest in the unfulfilled prophecies I know not how to express. In them I find some of the circumstantialities of my hope. From them I learn something of the nature of the glory, the honor, might and dominion, which, with eternal life and bliss, are items of the Christian hope. With me the prophecies are as a light that shineth in a dark place. In this light I see events connected with the appearing of my Savior in the clouds of heaven, the resurrection of the righteous dead and the change of the living. I see them caught up to meet the Lord in the air—see them invested with kingly and priestly dominion, and see them descend with the King of kings to the Mount of Olives. How Christians can be without interest in the events that have already been named, together with the scenes of judgment that follow, is more than I can tell.

Having learned something of your interest in these things, I feel a desire to learn from you the results of your study in regard to events that usher in the future Age, or times of restitution, with your views of unfulfilled prophecy. Where do you place the restoration of Judah and Israel—before—or after the coming of Christ and the resurrection? Who are the rulers and who are the subjects of the kingdom? In regard to the promise to Abraham, 'In thee shall all nations be blessed'—how is this promise to be realized? I will make no more inquiries at present, but leave you to write upon that which is most interesting to you.

Perhaps it is no more than reasonable to conclude that you would like to know some of my thoughts on these interesting subjects. I will venture to say, that I think that the time is near when the world will be no longer under Gentile rule.—The seven times punishment of the Jewish race I think is almost ended. I therefore expect that better days are coming. If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness! I conclude that the great battle and overthrow of the nations, described in the 14th chapter of Zechariah, and in the 38th and 39th chapters of Ezekiel, marks the termination of the times of the Gentiles, and the commencement of the fullness of the Jews. In connection with this, I expect Jesus to come and raise those that sleep in him; changing and fashioning their vile bodies like unto his own glorious body; and take them into a

companionship with himself as joint heirs in glory, honor, dominion and eternal life. At his appearing in mid heaven, the saints thus resurrected and changed, are caught up to meet him in the air; and when they make their descent to the Mount of Olives, it appears that the nations are banded together to oppose his reign. But the Beast and the kings of the earth and their armies will be overthrown, and the fowls of heaven feed upon their flesh.—'The Lord shall go forth and fight against those nations,' 'And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.' But notwithstanding the destruction of the nations will be immense, it appears that a remnant will be left, who will escape the judgment of that great day, both Jews and Gentiles, and become the happy subjects of Messiah's reign.

Zech. xiv. 18. 'And it shall come to pass, that every one that is left of all the nations that came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles.'

'At that time they shall call Jerusalem the throne of the Lord; and all nations shall flow unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land I have given for an inheritance unto your fathers.'—Jer. iii. 17, 18.

In the last quotation we learn that there will be a restoration of Judah and Israel in connection with the Lord's reigning at Jerusalem.

For a connection of these events, see 3d chapter of Joel; also, 3d chapter of Zephaniah, from the 8th verse to the end. The coming of Christ—the battle of that great day—the raising up of the tabernacle of David, and the restoration of Israel, are the commencement of the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. These times of restitution can be no less than a thousand years: 'For he must reign till he hath put all enemies under his foot.' When he has thus reigned—when he hath put down all rule, all authority and power—when the last enemy, death, is destroyed, then comes the New Jerusalem state, in which there is no more sorrow, pain or death; no more curse, for the former things are passed away.

Now the work of him who was manifested to destroy the works of the devil is accomplished upon the nations—death and sin are destroyed—him that hath the power of death, which is the devil, is destroyed. All that redemption contemplated, is brought about. The kingdom is delivered up—the everlasting age begins. Halleluia! My heart swells and throbs when I contemplate such glorious results. In the ardor of my soul I would say, Thy kingdom come. 'Till it does come, there will be sickness and sorrow, pain and death. The whole creation will groan and travail in pain. There will be distress of nations with perplexity. When it does come, all nations will be blessed—the blessing of Abraham will be upon the Gentiles. From all nations, from every creature shall ascend a grateful tribute of praise. Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever.

With such hopes and such prospects before us, what manner of persons ought we to be in all holy conversation and godliness? Let us have our loins girt about with truth, and our lamps trimmed and burning. May we not forget that it is the pure in heart that shall see God—the meek that shall inherit the earth. 'They that are Christ's, have crucified the flesh with its affections and lusts.' Receive this as a token, and as the result of my best wishes for your welfare.

Yours, in the hope of eternal life, bliss, honor and glory, when Christ shall come to reward his waiting ones. FESTUS HALL.

Climax, Ind., Nov. 1st, 1850.

## CALL FOR A CONFERENCE.

BRO. MARSH:—We noticed a letter in the Harbinger for Dec. 18th, from Bro. Jonathan Wilson, in which he expressed a strong desire to go west in the spring, even as far as Mount Sterling, Ill. The object of our writing at the present time, is, to request Bro. Wilson to appoint a conference in Oxford, Henry co., Ill. We will meet him at Mount Sterling and take him back again, if he chooses to return that way, or help him on his journey where



ever he may go. We feel that a conference might do good here, and hope that Bro. Wilson will respond to our call, should Providence favor his desire of coming west.

In behalf of the church in this place,  
EDWARD S. ROBBINS,  
JOHN R. RANDALL.  
Oxford, Henry co., Ill., March 7, 1853.  
P. S.—Should a conference be appointed, we cordially invite all that can, to attend.

We would suggest that in appointing conferences for Illinois, that the name of the county be given. We might have attended some of the gatherings, if we could have found out in season where they were. We should be glad to become acquainted with the brethren in different sections of the State, and we know of no better way, than through the medium of conferences.

H. S. W.  
J. A. R.

CORRECTION.—The donation of \$4 for the Harbinger, and \$3 for E. R. Pinney, and a credit of \$2, published in the Harbinger for March 5, should have been Wm. Godden, instead of Wm. Godan.

### Correspondence.

FROM BRO. Y. HIGGINS.

BRO. MARSH:—Having been silent for some time past, in reference to holding converse with the dear saints, I wish to avail myself of the present occasion to give them a few incidents in the history of my pilgrimage, that have occurred since I last wrote.

Relative to the debate between myself and Eld. Isaac Butler, notice of which was given in the Plymouth Banner, I will now state for the information of all concerned, that at the time when Eld. Butler challenged me, I was lecturing in his neighborhood on the final doom of the wicked. I was doing so by the request of the people; and members of his church had joined with others in the request, as I was informed. When I had finished my first discourse, he took exceptions, and wished me to meet him in a public discussion. I cheerfully agreed to do so, on condition that he would meet me on all the points at issue between us, which he said he would do. We then agreed on the time and place for the discussion, and at the time appointed I was at the place, but the Elder did not appear. After waiting over a day, we sent a messenger after him, and on the evening of the second day we got him on the ground; but alas, he had already, as it appeared, investigated the subject; for he was unwilling to touch the main point, viz., ARE THE WICKED IMMORTAL? I therefore found it necessary to inquire of him, before the congregation, if he believed that man had an immortal, immaterial, never-dying soul? His answer was plain and distinct, "No, I do not." I then charged him, before God and the conscience of people that were present, never to preach the false again; and thus the debate ended.

Since the general conference that we had in January, I have visited Indian Creek settlement, where I attended the grove meeting, last August, an account of which was published in the Harbinger for Sept. 11th, 1852. I found the brethren steadfast in the faith once delivered to the saints, willing to "walk by the same rule" the Scriptures, and "mind the same things," the doctrines of the gospel; and they covenanted together to be brethren and companions in tribulation, taking the Scriptures as their only rule of faith and practice, and to be in gospel order. They looked out among themselves, one whom they appointed as their Elder, Erastus C. Andrus, and when he shall have been proved as the word directs, it will doubtless be duty to "lay hands" on him.

I have just returned from South Bend, where my daughter and her husband—D. R. Mansfield, have been laboring, more or less, for the last few months, with good success, as stated by Bro. E. Miller, Jr., in his letter, published in the Harbinger, Feb. 19th, 1853. The truth is still spreading in that and other places in Northern Indiana and Southern Michigan, where they have labored this winter.

I wish to say to the dear saints in the east, that if you would stand with us and behold the gazing and listening hundreds, as we sometimes do, at grove and other meetings, and see the deep solicitude marked in their countenances, you would, I think, be satisfied that we were under the guidance of Israel's God, when we left for this country. We still believe that the hand of our Heavenly Father guided us, and although we sacrificed all we had to move to this part of the gospel field, yet we regret not the sacrifice we have made for the cause of God. When I speak thus, I am confident that I speak the minds of the children that used to be known in Maine as Daniel and Mehetabel.

I last week received a request from Illinois, where Sr. Chapman has been laboring the past winter, requesting me to visit that place, and such is their case I have concluded to start next week; but as there are a number of places on the way, that I wish to stop at, I shall not probably reach Cooperstown till the 24th of March, or the Thursday preceding the fourth Lord's day. As soon as I shall arrive there and learn the state of things, I will give information of the same.

My companion joins in sending christian salutation to all the saints scattered abroad.

YATES HIGGINS.

Plymouth, Ind., March 2, 1853.

FROM BRO. E. MILLER, JR.

BRO. MARSH:—I last evening returned from Salem, Steuben co., where I spent eleven days proclaiming the gospel. The meetings were interesting through the entire series. The congregations were good—the attention all that could be asked, and the investigation of the word thorough. Eleven put on Christ by baptism, and many more became intelligent and interested believers of the gospel, and we hope they will ere long become obedient. I have seldom been witness of the work where it moved more satisfactorily than in this instance. There was that cool investigation—that intelligent confession of the faith and that deliberate and independent action in obedience, that augurs well for the stability of the converts. The Lord keep them to the end.

A Methodist revival was in progress two miles from us, which made our congregations somewhat smaller without doubt; but as it presented a contrast between the Bible and the Protestant plans of conversion in immediate proximity, it probably did us no harm: for surely if men can be brought to compare calmly the reasonable and intelligible plan of the Bible, with that spasmodic, magnetic excitement ever wrought by Protestant revivals, they can but esteem the first. By the one, men and women are as persons turned from sin to serve the living and true God, and to wait for his Son from heaven; by the other, the feelings of men and women are changed from sorrow to joy, and they are brought into a state of sympathy with the Protestant Church, and with them to wait for death to escort them in a disembodied state to glory!

I would here say to all concerned that Bro. Storrs has informed me that he will spend the last Sunday in May, and the first two in June in this section, according to our request; and that definite appointments for meetings will be published as soon as by consultation, the general mind of the brethren relative to places, is ascertained. However it may be expected that about one week will be spent at South Bend, and that will include the first Sunday in June, according to our arrangement at Plymouth.

Yours, in the hope,

E. MILLER, JR.

FROM BRO. W. BAILEY.

BRO. MARSH:—We have good reason to bless the God and Father of our Lord Jesus Christ, who has according to his abundant mercy, begotten us again unto a lively hope of those vital truths so much despised by the professed followers of Christ, immortality and eternal life only through Christ, at his coming to change these vile bodies, and to awake those that have fallen asleep in Christ.

O blessed hope how it has been covered up by the traditions of men and pagan philosophy. I pray the Lord to sustain those who preach the true gospel in this time of trial and peril.

Bro. Storrs gave two sermons on the 8th and 9th of this month, at Tullytown, which have revived us in the spirit of our minds, and caused a great inquiry on this subject of life and death.

I hope Bro. Storrs will not forsake the interest he has caused here, but will call every time he visits Philadelphia. He can direct others who may fulfil his appointments there, to call and give notice to me of the same.

There is no evidence (to my mind) in the Bible to support the doctrine of the intermediate conscious state of the dead, no revelation made to Jacob's posterity of any such doctrine. Therefore it must be founded in the fables of the Greeks and Romans. Let us turn away from these fables, and go where the true light shineth. 1 John iii. 2, 3.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when [we die] no, but when] he shall appear we shall be like him; for we shall see him as he is; surely we shall not be like him at death; for he has his resurrection and glorious body. Death is not the point of time the apostles speak of. No, it is when he shall appear, when he comes out of the holy of holies, from heaven.

This is the gospel hope, and John adds, "Every man that hath this hope in him, purifieth himself, even as he is pure." The effect of this hope is to produce holiness; such is the character and influence of the hope of the gospel. O that all would remember this truth and lay it to heart.

Yours in hope of immortality through Christ only.  
WM. BAILEY.

Tyburn, Pa., 2d mo., 23d, 1853.

BRO. J. BOWEN, Port Perry, C. W., Feb. 4, 1853, writes:

My faith is yet firm in the glorious truth of the near approach of the King of kings to Mount Zion, and I am doing what I can to proclaim the truth.

The cause in Canada is low; the virgins are asleep, and soon the midnight cry will arouse them. But ah! it will be too late to obtain oil. Those that are ready will enter, and the door will be shut!

Bro. P. M. BOW, Pelham, C. W. March 14, 1853, writes:

I should like to have Bro. W. Sheldon, or any other good brother who preaches the Word, come and spend a week or so with us. We will help him on his way after a godly sort.

Bro. H. T. WHITE, Elizabeth, Ill., Jan. 23, 1853, writes:

The cause of truth is gaining some at and about Elizabeth. Elder Sweet is preaching for us every Sabbath. Thank the Lord there are a few in this place who are steadfast in the truth, and who are anxiously looking for the return of the King of Zion. The Harbinger is a welcome messenger, and it is read with interest and delight.

Foreign News.

No event has occurred of striking importance; but all the movements of Europe are significant of contending interests and popular discontents, which cannot fail ere long to give rise to great changes or great endeavors after change. The London Times not long since, in an article which we copied, pronounced for the dismemberment of Turkey, seeming to foresee that Russia and Austria had decreed it, and solicited mainly that England should grasp her share of the spoil, or at least retain her hold upon the commerce of Eastern Europe. The English government, it will be seen, has felt called upon to disavow the sentiment, and to announce to Europe that both France and Great Britain consider it of the utmost importance, that the independence and integrity of Turkey should be maintained. Russia and Austria are thus warned not to push their ambitious projects too far. Meantime Austria's quarrel with Turkey concerning Montenegro has been peaceably settled, but Russia is still unappeased.

In Hungary, according to the reluctant testimony of the London Times, discontent pervades all classes of the people. Extensive political conspiracies have been detected. Even in the fortress of Comorb, a plot has been brought to light which had extensive ramifications and threatened important results. Kossuth's spirit still pervades his countrymen, and they listen eagerly for his summons to the battle-field. Every movement of Austria indicates the supreme dread she entertains of his name and his power, and no means have been left untried to induce the British government to drive him from their shores. To such demands the Prime Minister returns a dignified and an indignant refusal, and the scarcely less potent voice of the London Times, gives added power to the dishonoring requisition.

Mazzini is saddened by the failure of the Milan insurrection, the responsibility of which he fully assumes, and is stung by Kossuth's censure, uttered only in his own defence, of the isolated and hopeless attempt, into charging upon him the full authorship of the proclamation which bore his name, but which he repudiated. Kossuth, in reply, demonstrates the substantial forgery of the paper, but generously and justly acquits Mazzini of every other fault than that of having been misled and deceived by others. The two men cannot, however, in our opinion, work together long. Their tempers, aims and tone of character are essentially unlike. But both will strive earnestly and honestly for the redemption of their country from foreign innovation. Would that the hope were stronger that they will not strive in vain!—N. Y. Daily Times.

The details of the settlement of the Montenegro war, already announced, are published. The ultra Turkish party are much annoyed at the submission of the Porte to the demands of Austria, and it is said that the Ministry will have to resign in consequence.

ARTESIAN WELLS.—The result of observations made at Charleston, during the sinking of the Artesian well, now in course of construction in that city, is in accordance with that of similar undertakings in Europe; proving that there is a very obvious increase of temperature in the crust of the earth, the deeper we descend. A writer in the Charleston Mercury, indulges in some speculations founded upon the degrees of temperature recorded: the present depth of the well being 962 feet. The point of invariable temperature is about 40 feet from the surface, and corresponds to the mean temperature of that latitude, say 66.3 degrees. There are then 19.7 degrees as the difference between the invariable temperature and that of the base of the well. This is equivalent to 46.5 feet for every degree of the thermometer. Hence it is easy to calculate that at the depth of 5,911 feet, (5,280 feet—1 mile,) we shall encounter the temperature of boiling water.

### Obituary.

Them which sleep in Jesus will God bring with him.

CLYDE MILFORD Lewis died at the residence of his father, Bro. Simon Lewis, near this city, March 9, aged 22 years. Our young brother had suffered much and long for one of his years. In him was illustrated the saying that is written, "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down. He flourisheth also as a shadow and continueth not."

Milford was an only son. He was a young man of unusual promise, having bright and glowing prospects in this life. He felt that he had much to live for, and I may add, that he had far more than most young men enjoy. It was his delight to till the soil, and so well the substantial supplies which satisfy public want, regarding such as benefactors beyond their own friendly circle. To accomplish this with a strong hand and on a generous scale, he was disposed to advance to the responsibilities and labors of manhood, with a mind improved by cultivation, and a knowledge of the most mature experience of the last maintained.

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agriculturalists. This intelligent and comprehensive purpose to make a wise appropriation of the advantages which Providence gave him, through the agency of his affectionate parents, led him to the school in Geneva, where this object could be best promoted. But his constitution proved incompetent to carry out his purpose. His health began to decline, hence he returned home. There all was done that parental care and medical skill could accomplish for his restoration. But still he declined; and for about two years with various alterations, his strength failed till the day of his death.

His religious experience began about nine or ten years ago, when he was but a boy. He sympathized with his beloved parents in their christian faith and "blessed hope." He delighted in the devotional meetings of God's people, confessed his faith, and was baptized by our lamented brother Barry. He was "planted in the likeness of Christ's death," and received the promise that he should be also "in the likeness of his resurrection."

Within the last few months his faith was greatly strengthened. In my conversations with him, I found encouragement to faith and hope. He seemed to get nearer to the Lord. As he saw that his strength failed, he desired to retain his reason and knowledge of his condition. He asked his father to pray that he "might go easy." His hopes for this world yielded to the higher hopes of the believer in the restoration of the earth. His fond and devoted mother had been very anxious since last fall till she should not be able to bear his loss. Milford was also fearful that his mother would scarce survive his death. But her feeble frame gave way under her watchful care and labor; and after a sickness of only about thirty-six hours she slept in Jesus. Thus their fears were never realized. She died Dec. 14, while her son was yet able to walk as well as speak of her hopes for the future.

His desire to enjoy his reason to the last, and to be free from the painful struggle that is sometimes witnessed with death, were also granted. On his last day he ate his supper as usual. But soon a strange feeling began, which admonished him of the approaching change. He enjoyed reason and consciousness perfectly, called for his father and the relatives in the family to bid them adieu; and then called for Julia, his little sister, the only surviving representative of his lamented mother, to give her an only brother's last cherished farewell. The whole scene was replete with interest, affection and faith. He looked up with a pleasing countenance and pointed above, as if he were enjoying a sweet vision of his Redeemer's countenance smiling on him to give assurance of his acceptance.

Thus he sleeps in Jesus—sleeps in hope of the resurrection of the just on the bright millennial morning. Both he and his mother are buried in an arbor in the garden they used to cultivate. They felt that they should sleep but a short time, and the "last trump" should open their tombs, and the voice of the Lord should call them to a deathless, glorious eternal life in the kingdom of God.

Thus our brother Lewis, though bereaved of his bosom companion and only son within short months, does "not sorrow as those who have no hope." In a brief period their united faith may be exchanged for eight—their hope to a blissful reality.

The funeral service was attended by a large number of friends. May it prove that they found it good to "go to the house of mourning." May they be led to "seek for glory, honor and immortality," that they may receive "eternal life."

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.

S. A. AVERY 473, P. NEAL 481, W. K. SKINNER 504, W. P. WENTWORTH 494, J. C. HUTCHINSON 498, S. H. ALLEN 474, W. SWANSON 507, J. W. CLARK 498, M. J. DUNN (by Bro. Beaman) 534, P. L. B. PRITCHARD 505, L. LYON 506, H. HAIGHT 473, J. SQUIRE 471, A. J. MILLER 426, J. HARROUD 497, S. S. GIBB 487, C. C. BODLEY 509, M. BACON 509, W. H. SIMON 504, E. B. WHITE 433, P. DICKENSON 509, W. D. ROBINSON 474—\$1.00 each.

S. AVERS 313, C. ROSS 544, J. CAUS 535, J. S. BEAMAN 503, A. W. EWERS 490, S. CLIFF 535, D. BACON 503, R. EASTMAN 481—\$2.00 each.

L. WILLEY 500, \$3.50; J. MERRY 474, 50 cents; R. SHAW 476, \$2.33; P. VAN DRIEN 483, 69 cents; P. H. BUIK 521, 50 cents; W. S. HERSEY 497, \$5.00; W. RIDER 478, \$3.00; S. MARSH 473, \$4.00; J. J. GUYER 450, \$5.00; P. AILING 539, \$3.00.

LETTERS.—C. PEARCE, R. V. LYON, G. T. ADAMS, H. H. GROSS, A. A. PERRY, B. BASSIER, G. STUR, J. WILSON, F. WRIGHT, D. R. MANSFIELD, R. D. WARENER, T. FOX, I. N. LESH, J. M. JUDSON, E. J. ROBBINS, H. GREW.

BOOKS SENT.—W. H. ROGERS, F. B. HAHN, P. H. BOW.

DONATIONS FOR BRO. E. R. PINNEY.

Bro. Johnson - - - - - \$1.00  
J. Squire - - - - - 1.00

Rules of Discussion.

As a prominent object of the publication of the Harbinger is to obtain a correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

1. None but Bible questions can be admitted for discussion.

2. While a THEORY OF PROPOSITION on a certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted.

3. The plain testimony of the Bible and matters of FACT will alone be admitted as EVIDENCE.

4. The LITERAL principle of interpretation must be observed.

Bro. M. Batchelor.

Hartford, Ct., March 30.  
Meriden, April 1.  
Wallingford, Sunday, " 3.  
Cheshire, " 4.  
Southampton, " 5.  
Plymouth or Bristol, (as Bro. Luther may appoint), " 7.  
(Bro. L. will please meet me at the cars.)  
New Britain, Sunday, " 10—11, 12.  
Winsted, (will preach if desired), " 14.  
Bridgeport, " 14.  
New York, Sunday, " 17.  
Newark, N. J., " 19.  
Other arrangements may be made, as the Lord directs.

Bro. J. B. Cook.

Port Byron, Sunday, March 27—  
and stay several days.  
Oswego, Sundays April 3, 10.

Bro. J. C. Bywater.

New York, March 25, 26, 27.  
Hartford, Ct., " 28, 29.  
Warehouse Point, " 30.  
Worcester, Mass., " 31.  
Lowell, April 1.  
Boston, " 2, 3.  
Cohasset, " 4.  
Chester factories, " 5.  
Concord, N. H., Sunday, " 10.  
I would say to the brethren where the above appointments are made, that I have for a long time been desirous of visiting you to preach the Word of Life, and hope to come in the fullness of the blessing of the Gospel of Jesus—and I trust that your prayers may be offered in my behalf, that God may bless my labors among you. J. C. B.

Bro. R. V. Lyon.

Springfield, Mass., Sunday, March 27.  
Mansfield, Ct., (Bro. Abbe's), " April 3.  
Square Pond, " " 10.

BUSINESS ITEMS.

B. BISSIER.—It has been sent regularly. Hope you will receive it.

J. W. CLARK.—Have let Bro. A. read your letter.

L. LYON.—It is 454 on book instead of 506, as published in the Harbinger for Nov. 6th hence the No. 480 is correct. We credit the dollar now received, which pays to No. 506.

A. L. MILLER.—It was received and credited.

D. R. MANSFIELD.—We have none of the books for children, of which you speak, and know not where they may be had.

E. MILLER, JR.—A. Tinklerpaugh's balance on account is 24 cents. Bro. Crozier is absent. Will soon let you know what to do.

T. LANTRY.—Your indebtedness is \$2.80.

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.

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5. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact, or fact, on the same question.

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Second Death.



## Poetry.

## 'Give us our Daily Bread.'

I knew a widow, very poor,  
Who four small children had;  
The oldest was but six years old—  
A gentle, modest lad.

And very hard this widow toiled  
To feed her children four;  
An honest pride the woman felt,  
Though she was very poor.

To labor she would leave her home—  
For children must be fed;  
And glad was she when she could buy  
A shilling's worth of bread.

And this was all the children had  
On any day to eat;  
They drank their water, ate their bread,  
But never tasted meat.

One day when snow was falling fast,  
And piercing was the air,  
I thought that I would go and see  
How these poor children were.

Ere long, I reached their cheerless home,  
'Twas searched by every breeze;  
When going in, the eldest child  
I saw upon his knees.

I paused, and listened to the boy—  
He never raised his head;  
But still went on and said—'Give us  
This day our daily bread.'

I waited till the child was done,  
Still listening as he prayed—  
And when he rose, I asked him why  
The Lord's prayer he had said.

"Why, sir," said he, "this morning, when  
My mother went away,  
She wept because she said she had  
No bread for us to-day.

"She said we children now must starve,  
Our father being dead,  
And then I told her not to cry,  
For I could get some bread.

"Our Father," sir, the prayer begins,  
Which makes me think that he,  
As we have got no father here,  
Would our kind father be.

"And then, you know, the prayer, sir, too,  
Asks God for bread each day;  
So in the corner, sir, I went,  
And that's what made me pray."

I quickly left that wretched room,  
And went with fleeting feet;  
And very soon was back again,  
With food enough to eat.

'I thought God heard me,' said the boy—  
I answered with a nod—  
I could not speak, but much I thought  
Of that child's FAITH IN GOD.

## Communications.

## Seventh Day Sabbath—The Advent Review.

BY W. SHELTON.

I have just received the Sabbatarian shut-door organ, (*Review and Herald*), of Jan. 20th, which contains a 'letter to W. Sheldon,' from the pen of its editor, purporting to be a reply to my article in the *Harbinger* of Jan. 1st, 1853, headed 'Law of Moses and Law of God.' As the editor seems to have exerted himself to the utmost of his energies to gather up a few fragments of his broken craft, which has received a fatal stroke from the hammer of Jehovah's truth, and as he has displayed his ingenuity in endeavoring to cover up the truth presented in my article, I deem a few remarks not inappropriate.

In one article we proved that the phrases, 'law of Moses' and 'law of God' were interchangeable expressions, and were both applied to the same thing. The *Review* discovering that this fact was calculated to sap its two-law system, seeks to extricate itself from the first grasp of facts presented in our article. There all is hung upon their assumption of the existence of two laws.

'Remember ye the law of Moses my servant, which I commanded him in Horeb.' Mal. iv. 4. To evade the force of the fact that the ten commandments, which were given at Horeb, are styled the law of Moses by the prophet Malachi, the editor comes to the conclusion that what he calls the law of Moses (the ceremonial law) was also given at Horeb, thus he concludes that when the prophet Malachi says, 'Remember ye the law of Moses my servant, which I gave unto him in Horeb,' he means the ceremonial law.

But was the ceremonial law given at Horeb?

Where was it given? *Ans.* It was given at different times, in different places? Some of the ceremonial law, or law of Moses, was given before the children of Israel left Egypt. The passover and its hundred peculiarities were then instituted. Ex. xii. 24.

Other portions of the ceremonial law, or law of Moses were instituted in the wilderness of Sin, before they had reached Horeb. Ex. xvi. 28. We do not contend that the phrase, 'law of Moses' applies exclusively to the ten commandments, but it embraces them, as they were given 'in Horeb,' and form a part of 'THE LAW':—some of the ceremonial part of 'the law' was given in Horeb, and some in other places!

Every Bible student knows that the ceremonial law, or law of Moses was given during the travels of the children of Israel; some of it before arriving at Horeb, and some of it at a still later date. Yet, despite these facts, the editor maintains that the ceremonial law was given at Horeb. No matter which way men twist, if they have a bad case to make out, they will fail to cover up truth. We are informed what law was given at Horeb, viz.: the ten commandments [Deut. iv. 10-13] and Malachi calls this law, the 'law of Moses.' Mal. iv. 4. Thus this law which was given at Horeb is called by the two names.

Says the editor, mark well this phrase: 'Law of Moses my servant which I commanded him.' The ten commandments were not commanded to Moses alone, but were repeated in the audience of all the people.

Now let us hear Moses' testimony.—'And it came to pass at the end of forty days and forty nights, that the Lord gave ME the two tables of stone.' Deut. ix. 11.

'And he declared unto you his covenant, which he commanded you to perform, even the ten commandments, and he wrote them upon two tables of stone. And the Lord commanded ME at that time to teach you statutes and judgments, that ye might do them.' Deut. iv. 13, 14.

Now let us see the editor catch himself in his own trap again. He says:

'But, for a moment, we will give you your position, that the phrase 'law of Moses,' in Malachi iv. 4, which we are to remember, is the ten commandments, and see where it will bring you. We have only to read the fourth chapter of Malachi to learn that it applies, not in the Jewish dispensation, but just prior to the day of the Lord. \* \* \* Now if Malachi commands us to remember the ten commandments, as you think, we would inquire, Why should they be remembered? Can you assign any other reason why we should remember them only to keep them?'

But, sir, if you are correct in saying that this requirement 'applies not to the Jewish dispensation,' and if you are correct in saying that the law spoken of is the 'ceremonial law,' then sir, you are obligated by your own exposition to keep the ceremonial law, for to remember that law is to keep it, as really as to remember the Sabbath, implied, to keep it! But, sir, you are mistaken in saying that it 'applies not to the Jewish dispensation,' for it does apply to those to whom the prophet Elijah was to be sent, as we learn by the next verse; and Christ teaches us that John was that prophet; therefore it applied to those who lived before John the Baptist.

The editor has said nothing to invalidate the fact that the Bible calls the ceremonial law, the law of God. The law of God speaks of offering 'sacrifices,' &c. Luke ii. 24-29. As this is not spoken of on the tables of stone, it is evident that something is styled the law of God besides the ten commandments, and it is the ceremonial law which speaks of 'turtle doves,' and 'young pigeons'; hence, 'law of Moses' and 'law of God' are interchangeable expressions, and both are applied to the same thing.

Nehemiah viii. 8. 'So they read in the book of the Law of God.' Not from the tables of stone.

Nehemiah viii. 14-18. 'And they found written in the law which the Lord had com-

manded Moses, that the children of Israel should dwell in booths in the first of the seventh month.

\* \* \* Also day by day, from the first day unto the last day, he read in the book of the law of God.' This book, 'the Lord had commanded by Moses,' and it spoke of dwelling in booths, which is not spoken of on the tables of stone, yet it is called the book of the law of God; therefore something else is styled the law of God besides the ten commandments upon the tables of stone. The law of God embraced what is called the ceremonial law, which gives commandments concerning booths, &c. This law which was sometimes called the law of Moses, and sometimes 'the law of God,' was done away by Christ.

The two-law system has nothing to stand upon. The Scriptures speak of 'the law' not of the laws! We read of 'the book of the law,' and the 'tables of the covenant' or law; but does this argue the existence of two laws? They were both parts of God's one law, which was added because of transgression, TILL the seed [Christ] should come. When Paul quotes from the law, he sometimes quotes from the ceremonial part, and sometimes quotes a part of the language which was written upon the tables of stone; yet he is always quoting from 'the law,' and not from the laws. 'The wife is bound by the law,' &c., also 'the law saith thou shalt not steal.'

The editor maintains that there are two laws, one abolished, the other standing in its original form. Now let us look at it. Every 'commandment of the law' spoken of in the Bible, must be found in one of the two laws—either upon the tables of stone, or in the law to be done away! Therefore, every 'commandment of the law,' which is not found upon the tables of stone, must have been done away, for all of the law was done away except the tables of the covenant, according to his position.

Matt. xxii. 36, 37. 'Master, which is the greatest COMMANDMENT IN THE LAW! Jesus said unto him thou shalt love the Lord thy God,' &c.

Mark! This commandment is not found on the tables of stone; yet it is a 'commandment in the law'—in the law of Moses which was abolished by Christ. Deut. vi. 5.

The second is like unto it. 'Thou shalt love thy neighbor as thyself.' This is also a commandment of the law, (not upon the tables of stone) which was to be done away. Lev. xix. 18. Now unless these commandments are re-enforced in the gospel system, we are not obligated to love God, or our neighbor; and if these 'greatest' commandments were enforced in the gospel system, after the law had brought us to Christ, why thus disingenuously ridicule the idea of re-enforcing a part of the ten commandments after we were liberated from the law? It is true that some of the law which was never upon the tables of stone, is in force to-day (though we are not under the law,) from the fact that it is incorporated into the gospel system; and it is also true that a part of the requirements which were engraven upon the tables of stone, are still in force, (though we have been liberated from the whole law), from the fact that they are enforced in the gospel system. But the Sabbath is not enforced by the gospel! The whole law ended—it was given to last, as Paul says, 'till the seed [Christ] should come.' Gal. iii. 19.—It served its time out, and none of it is in force now except that which is enforced by the gospel, and the Sabbath is not. While we observe some of the requirements which were once in the law, we do not observe them because the law enforced them, but because the gospel does.

Says the editor, 'Those two commandments are no more a portion of the hand-writing of ordinances, than the entire book of Genesis.'—Again, 'And this position no more abolishes the two great commandments, than it abolishes and blots out the history of the creation or the flood.' I ask, is the history of the creation or the flood a part of the law? No sir! Then of course that was not done away, but the law was. These two commandments are 'COMMAND-

MENTS IN THE LAW.' They were parts of the law, not parts of that which was written upon stone, but parts of that which you admit was done away, viz.: the law of Moses. You maintain that all of the law was done away, except the ten commandments. Now these two commandments are 'commandments IN THE LAW.' They are not on the tables of stone, and as you hold to the existence of only two laws, they must be in the law which was done away. They exist now, only as they are enforced by the gospel; so with a part of the decalogue—it is binding for no other reason.

Shrewsbury, Vt.

## Condensed Chronology.

A large part of the time and labor devoted to the study of history is generally lost, because pupils obtain no well defined ideas of the chronology of the events recorded. For the same reason these pupils will, in subsequent life, read history with very little pleasure or profit, and will be likely to prefer other and less profitable reading. To remedy the defect above named, we know of no plan so successful as to have a general outline of chronology thoroughly committed by every scholar and frequently reviewed during the whole course of instruction.

The following compiled from various sources, has been used by the writer for several years, and with the most gratifying results:

Chronology treats of the computation of time and the dates of important events; it is of two kinds—astronomical and historical. Astronomical chronology treats of the computation of time; historical chronology of the important events. Historical chronology is divided into ancient, mediæval and modern.

Ancient chronology extends from the Creation, B. C. 4004, to the fall of Rome, A. D. 476, a period of 4480 years. Mediæval chronology extends from A. D., 476 to the discovery of America, 1492 a period of 1016 years. Modern chronology extends from 1492 to the present time, a period of 361 years.

Ancient chronology is divided into three great portions by the deluge and the advent of the Savior. They are denominated,

I. Antediluvian ages, extending from the creation to the deluge, A. M., 1656, a period of 1656 years.

II. Postdiluvian ages, extending from the deluge to the coming of Christ, A. M. 4004, a period of 2348 years.

III. Post advent ages, extending from the advent to the fall of Rome, A. D. 476 a period of 476 years.

The Antediluvian ages are not subdivided into periods:

1. From the deluge B. C., 2248 to the call of Abraham, B. C. 1921, a period of 427 years.

2. From 2191 to the Exodus of Israelites B. C. 1491, 430 years.

3. From 1491 to the building of the temple, B. C. 1004, 481 years.

4. From 1004 to the founding of Rome B. C. 752, 252 years.

5. From 752 to the battle of Marathon, B. C. 490, 262 years.

6. 490 to the reign of Alexander, B. C. 336, 154 years.

7. From 336 to the conquest of Carthage and Greece, B. C. 146, 190 years.

8. From 146 to the birth of Christ, a period of 146 years.

The post advent ages are divided into two periods:

1. From the advent to the reign of Constantine, A. D. 306, 306 years.

2. From 606 to the fall of Rome A. D. 476, 170 years.

Mediæval chronology is divided into five periods.

1. From A. D. 476 to the Heira or flight of Mahomet, A. D. 622, 146 years.

2. From 622 to the crowning of Charlemagne, A. D. 800, 178 years.

3. From 800 to the landing of William the Conqueror 1066 266 years.

4. From 1066 to the overthrow of the Saracens, 1258, 192 years.

5. From 1258 to the discovery of America 1492, 234 years.

Modern chronology is divided into five periods.

1. From 1492 to the abdication of Charles V., A. D. 1556, 64 years.

2. From 1556 to the restoration of Charles II., 1660, 104 years.

3. From 1660 to the Declaration of Independence, 1776, 116 years.

4. From 1776 to the fall of Bonaparte, 1815, 38 years.

5. From the fall of Bonaparte, 1815, to the present time,—Ohio Journal of Education.